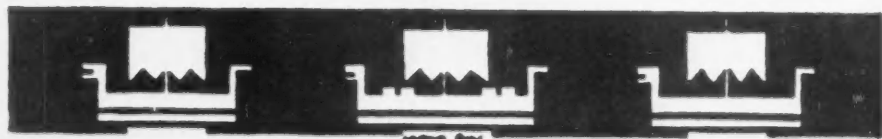


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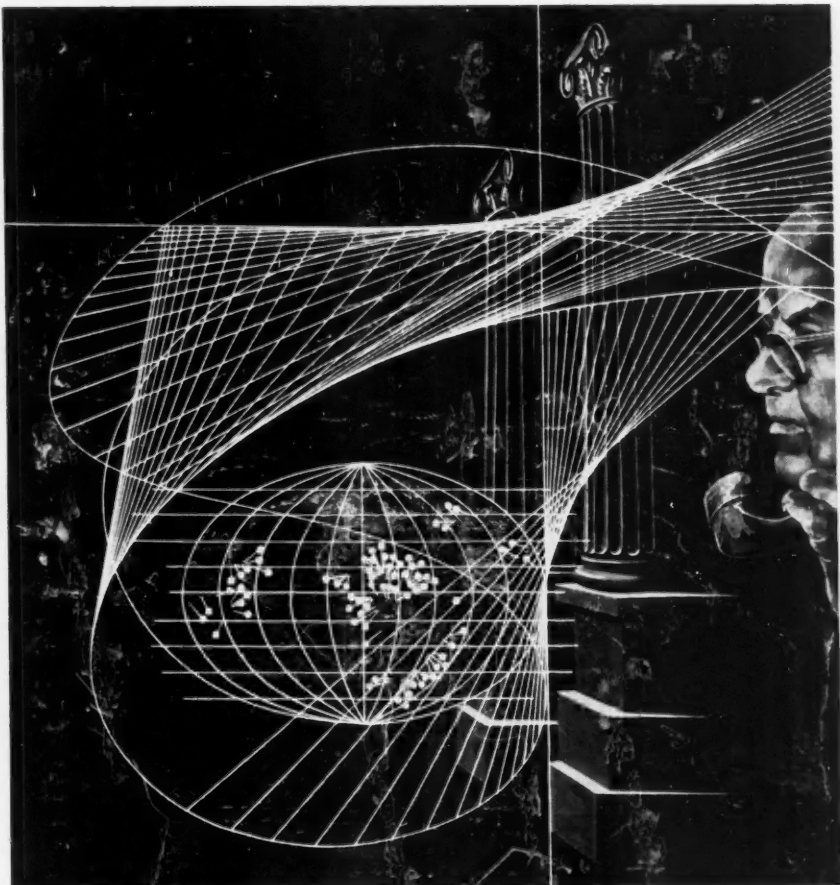
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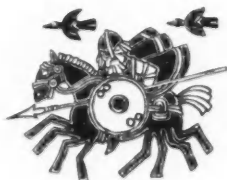
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THE AMERICAN-SCANDINAVIAN FOUNDATION

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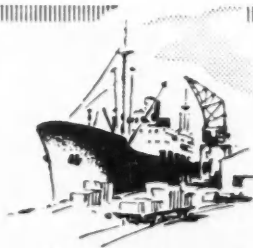
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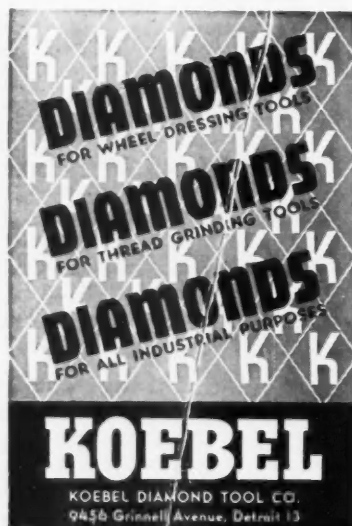
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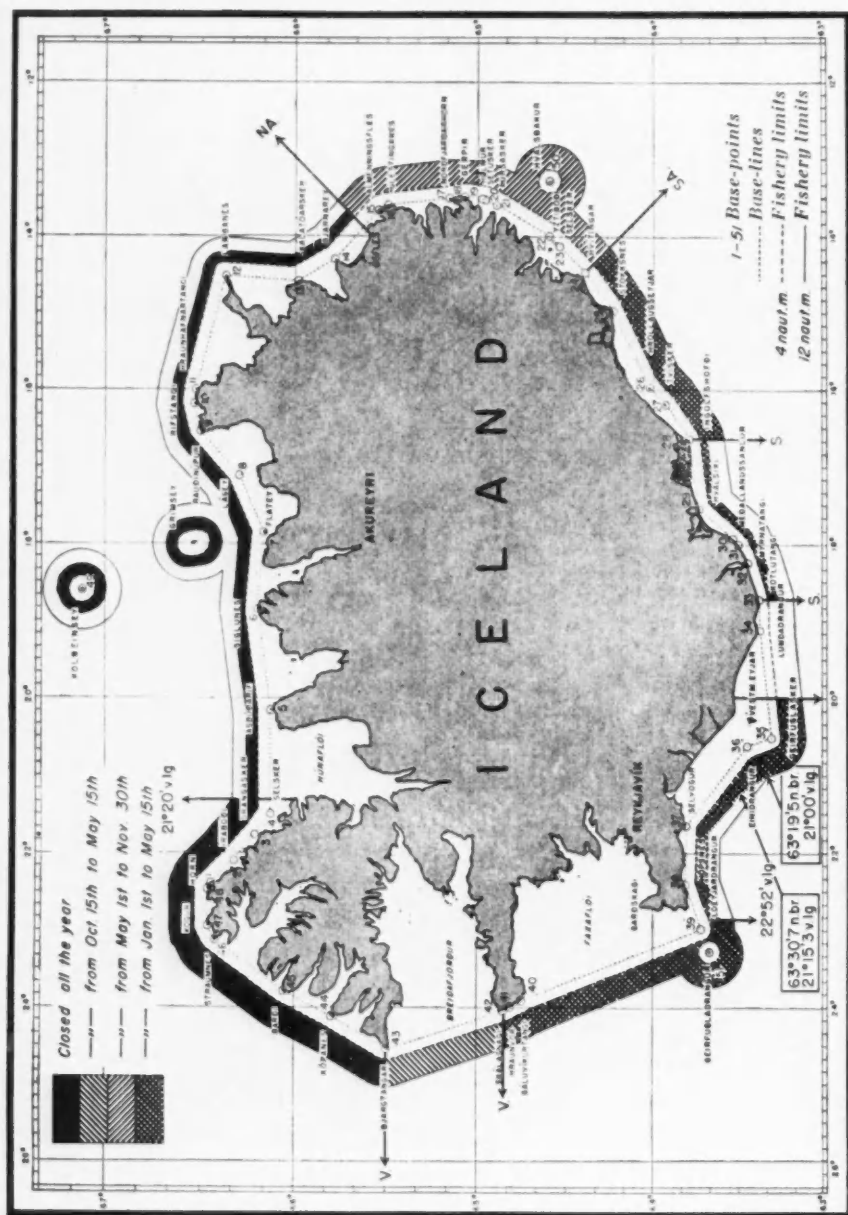
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THE FISHERIES DISPUTE IN THE NORTH ATLANTIC

BY GUNNAR LEISTIKOW

I

ONE OF THE most unusual conflicts in the history of international relations erupted last autumn and still has not reached a final settlement. It is probable that this dispute to a considerable extent will influence the future codification of international law, but what perhaps makes it especially noteworthy is the fact that it occurs between two countries that are not only peaceful neighbors but are members of the same mutual security organization.

The conflict commenced on September 1, 1958, when Iceland extended its fisheries jurisdiction limits from 4 to 12 nautical miles from the baselines and served notice that no foreign fishing vessels were allowed to fish inside the new limits. A good many countries whose nationals have been fishing in Icelandic waters for many years, including France, the Netherlands and West Germany, protested against this as an, in their eyes, unwarranted unilateral action, but they let it go at that and advised their fishermen to respect the policing of these waters by Icelandic authorities. One nation, however, the United Kingdom, backed up its protest with force by sending in navy ships with orders to protect British fishing vessels against interference by the Icelandic government.

As a result, numerous incidents took place. With water hoses and dead fish British trawlers fought off Icelandic officials attempting to board the vessels. British warships hampered the operation of Icelandic patrol vessels by steering across their bow during their pursuit of the trawlers, causing

several near collisions and one actual collision with, however, only slight damage to the Icelandic patrol vessel *Dótt*. Prevented from arresting British vessels and taking them to Icelandic ports for legal persecution, Icelandic officials issued summonses and even judgments by megaphone, warning the skippers they were liable to arrest when entering Icelandic harbors. In one dramatic case a British frigate even warned an Icelandic captain she would sink his ship if he did not desist from firing sharp warning shots across the bow of a fleeing trawler.

This "Cod War", as the British call it, has also been fought, verbally, on the diplomatic level in notes of protest and counternotes, in the General Assembly of the United Nations and in the NATO Council, and in a more verbose manner in the press and over the radio and television. There were even demonstrations in front of the British Embassy in otherwise calm and unruffled Reykjavík.

II

The underlying cause of the dispute is the role that the fisheries off Iceland plays in the economies of the two countries. In particular since World War II, fish has become a favored staple food commodity in Britain, being a most valuable yet comparatively cheap food for mass consumption. The yearly landings average about a million tons at the market value of some 100 million dollars. Not less than four-fifths of this catch are cod, haddock, and plaice, caught by trawlers on far-away fishing grounds. One of the most important areas for the British fishing industry is the continental shelf around Iceland. A quarter of all demersal fish sold on the British market comes from there. Should it happen that British fishermen were excluded from the richest fishing grounds in the North Atlantic by the erection of 12-mile limits around Iceland and even around the Faroe Islands and Greenland, this would mean a heavy blow to the British fishing industry. It would also make some of the English housewife's preferred dishes more scarce and more costly.

Why, then, is the Icelandic government adamant about keeping British and other foreign fishermen away from its coast at a distance of 12 miles?

The answer is this. What is an important food item and the basis of an industry for the British is quite literally a matter of life and death for the Icelanders.

Barren and infertile Iceland, a poor country without raw materials and therefore practically without manufacturing industries, has to get by with whatever its inhabitants are able to haul out of the ocean. Like the sugar, coffee and banana republics of Latin America, Iceland has only one product to sell and that is fish. Its inhabitants have to import everything

they need except wool and a few food items; and every imported article, from trucks to needles, they have to pay for with the proceeds from their fisheries; 97 per cent of its exports are frozen fish, salted fish, dried fish or fish products. As one Iclander put it: "This country would be uninhabitable if it were not for the fish."

Such a nation must necessarily feel it as a threat to its very existence, if the abundance of its marine fauna is menaced. And that is exactly what happened. It seems to be a scientifically established and internationally acknowledged fact that the continental shelf around Iceland has been overfished in recent years, thanks to the efficiency of modern tools and methods which enable the fishermen actually to scoop up the riches of the sea. And even more efficient methods are being developed.

It is almost exclusively fishermen of foreign countries, with the British being the most active of them all, who are able to use such methods from their large and modern trawlers. If it should happen, as it has in other places in the past, that these rich fishing banks were practically emptied, these alien vessels would try their luck in other parts of the oceans. Of course, it would be less convenient, costs would be higher, more space would have to be reserved for fuel and less for the catch. But it could be done.

Iceland, however, could do no such thing. Its trawler fleet is modest, as most of the resources of this tiny nation of less than 170,000 people—not much more than about 50 vessels. To an overwhelming extent fishing is being done from not very large motor and sailing vessels and even from open rowboats, all of which cannot venture out far from their native shores. The ruin of this most important industry and a catastrophe for the whole nation would inevitably follow if the coastal waters were to be emptied of fish.

For these reasons, the Icelandic government has endeavored for many years to reach an international agreement about ways and means to prevent overfishing on the continental shelf. But time and again these efforts have come to naught, largely, the Icelanders say, on account of the determined, yet in Icelandic eyes shortsighted, resistance of the British. In despair of ever getting the necessary preventive actions on an international basis, so they say, they finally took the matter into their own hands and decided last summer to extend their jurisdiction—as of September 1 to a 12-mile zone. (It should perhaps be pointed out in this connection that Iceland has not actually extended its territorial sea. The new 12-mile limit applies to fishing regulations only.) According to the new regulations fishing within this zone is reserved for Icelandic vessels exclusively. However, even Icelandic trawlers are forbidden to fish closer to the coast than the old 4-mile limits. This zone is now reserved for smaller boats.

III

Does Iceland have the right to enlarge its jurisdiction over part of the open sea in this manner? That is just what this conflict is about.

International law is not well defined on this crucial issue, and legal experts take widely divergent views.

The British contend that a three-mile zone is the generally acknowledged limit of territorial waters as established by customary international law. In fact, as the Danish expert on International Law, Professor Max Sørensen of Århus University, points out in a recent monograph on "Law of the Sea" (*International Conciliation*, November 1958, Carnegie Endowment for International Peace), all "the great maritime nations—France, Japan, United Kingdom, United States, and others—expressed firm adherence to the three-mile rule which they considered as the only limit recognized by international law."

This rule is of fairly recent origin as customary rules of international law go. While earlier maritime powers claimed extensive areas of the open sea as their domain, a more modest principle was generally accepted during the eighteenth century. It was first formulated by the Dutchman Cornelis van Bynkershoek as the maxim *potestas terræ finitur ubi finitur armorum vis*, the authority of the coastal powers ends where the range of its arms ends. In other words, it extends as far as a cannon's range.

But toward the middle of that century improvement in armament led to a great variety of artillery ranges. Consequently, the Neapolitan statesman Fernando Galiani suggested, in 1782, that there be established once and for all, for legal purposes, the *armorum vis* at three nautical miles, a widely over-optimistic estimate of artillery efficiency until the middle of the nineteenth century. But the idea caught on in Britain and its daughter republic, the United States, two maritime countries that for various reasons were both interested in a permanent fixation of the limits of territorial waters. From there the idea spread, and at the turn of the twentieth century the three-mile limit was accepted by the most important seafaring nations.

But that does not mean that it was generally accepted. There were many exceptions. Under British influence after its defeat as Napoleon's ally, Denmark gave in to the wishes of the victorious enemy and accepted the three-mile zone in 1812. But Sweden and Norway maintain to this very day a four-mile limit which had been the rule all over Scandinavia in former days. Many Mediterranean countries claim six miles. Czarist Russia as well as the Soviet Union today have gone even further and lay claim to 12 miles off the coast as its territorial waters. So does Communist China, while another Soviet bloc country, Poland, still adheres to the 3-mile system.

The countries claiming broader sovereign rights than within three miles

have become even more numerous during this century. Especially the new nations that became independent in the wake of World War II have not been content with the three miles maintained by their former colonial masters. In 1956 it became known that only about one-fourth of the coastal states members of the UN still maintain the three-mile limit. Obviously, the claim that this limit was generally accepted under international law is somewhat out of touch with recent developments.

Many nations claim jurisdiction for special purposes, such as customs, security, sanitary regulations or fisheries even beyond whatever they consider their territorial waters. For the latter purpose especially jurisdiction has been claimed for wide reaches of the open sea. According to a synoptical table prepared by the UN Secretariat in April, 1958, Ceylon and India claim jurisdiction for fisheries up to 100 miles from the coast and certain Latin American countries even 200 miles. Such demands, considered outrageous by others, are explained by considerations for conservation of their natural resources. Sometimes a whole chain reaction is involved. Peru, for instance, maintains that it needs jurisdiction for 200 miles off shore to secure an important export article, guano, the natural manure of seagulls—deposited on shore. The reasoning goes this way: unless Peruvians police whaling far off the shore, there will be too many sharks. The sharks will then attack the anchovies that are the main food item of the seagulls. Then the seagulls will starve and—there will not be enough guano!

But what about Iceland? What fisheries jurisdiction has been maintained in that country in the past?

Iceland was a Danish dependency until 1918. The British claims to the right to fish as close as three miles off the coast of Iceland go back to a Danish-British convention of 1901 which extended the status of the North Sea area with its three-mile limits to Iceland. That was no problem in those days, neither economically nor politically. Although no Icelander sat in the Danish delegation that negotiated the details with the British, nobody in Iceland bothered to protest. The sea was abundant with fish, and with the extent of fishing and the methods used in those days, there was no danger of overfishing. The Icelanders could not care less about what the British and the Danes agreed upon regarding the highly academic question of maritime jurisdiction.

But the convention was limited to a period of fifty years. During this period the fisheries off Iceland developed spectacularly, and the danger of overfishing became apparent. In 1951 Iceland, now sovereign again, failed to renew the convention. It felt therefore entitled to expand its jurisdiction for the sake of conserving its most important natural resources, first in 1952 to four miles, and when that proved insufficient, in 1958 to 12 miles, a zone claimed

by many other nations for the protection of their fisheries.

Incidentally, the expansion of the fishing limits to four miles in 1952 was also met with a great deal of resistance by British private interests, including a landing ban on Icelandic fish and a boycott on the purchase of equipment in British ports. But during the ensuing years this controversy seemed to have died down, although the British have never formally recognized the Icelandic claim to the 4-mile zone.

It is a generally accepted rule of international law that customary rights cannot be established on the basis of a merely provisional agreement. Therefore, the Icelandic government refuses to acknowledge any British claims to the right of fishing as far in as the three-mile limit established by the provisional and now expired Danish-British convention.

But how was the situation before 1901? The British stress that they have been fishing in Icelandic waters since the Middle Ages. Perhaps they had established customary rights prior to that year?

The fisheries jurisdiction around Iceland has varied a good deal throughout the ages. In 1631 the King of Denmark and Norway banned all foreigners from fishing within 24 miles from the Icelandic coast. From 1662 to 1859 the restriction was narrowed down to 16 miles. From then on four miles were the local limits until the Danes extended their three-mile system to Iceland in the convention of 1901.

But all this was highly theoretical. The fishing zones were badly policed since there were fish enough for everybody and no need for enforcement. And the foreign fishermen felt anything but hampered. They fished right up to the shore if they saw fit, and nobody felt any harm was done. As a popular saying in Iceland put it in those days, "the English caught lambs in their nets and girls in their berths".

Regulations must be maintained in order to establish their validity internationally, but Danish navy ships in Icelandic waters did not bother much to enforce respect for the royal decrees that were issued in distant Copenhagen. Thus, the British may have a point when they say that they have fished since times immemorial in the waters between 12 and 3 miles from shore and have thereby established a customary right which cannot be invalidated by unilateral action. But they have themselves in recent years contributed to undermine the global validity of their obsolescent three-mile system.

Britain has, for instance, concluded an agreement with the Soviet Union that gives British fishermen special permission to fish in certain areas within the 12-mile zone the Soviets maintain in the White Sea. Thereby, it seems, the United Kingdom has at least tacitly implied its acquiescence in the general 12-mile system of that country. Why then, asks the irate public

opinion in Iceland, do the British behave so tough when the Icelanders establish a similar system? Could it be because it is easier to rough up an impotent ally than a strong potential enemy that rules the waves of the Arctic?

Another dent in the three-mile system—and about this the Icelanders feel somewhat more hopeful—came during some of the many international negotiations about limitations of territorial waters and related problems in recent years. At the Geneva conference on the Law of the Sea in 1958 Britain offered a six-mile limit as a compromise solution. It failed, however, to gain the necessary two-thirds majority.

IV

But may a country change the limits all by itself in unilateral action as Iceland has done in this case?

Here again, the authorities on international law differ. Some side with Britain and point out that such an action is interference with the Freedom of the Sea, and that nations whose interests suffer under it are not obliged to recognize the new limitations. Others point to the fact that wherever jurisdiction has been altered, this has practically always happened through unilateral action, if for no other reason than that it is very hard to persuade a neighboring nation to relinquish rights that benefit its nationals.

At any rate, this is an unsolved problem, since it belongs to the vast body of international law that has never been codified. The nearest anyone came to a solution was perhaps when the International Law Commission of the United Nations said, in its Report of October 25, 1956, "that international law does not permit an extension of the territorial sea beyond twelve miles." This the Icelanders construe to permit any state to expand its jurisdiction within that limit. However, this interpretation seems questionable, since the report does not state in a positive way that jurisdiction may be expanded up to twelve miles. It thereby leaves open at least one other interpretation, and that is that such expansion is of doubtful validity.

While maintaining that it is lawful to do so, the Icelanders have stated time and again that they acted unilaterally only after having tried for years to get international sanction for expanding their fisheries jurisdiction or to arrive in some other way at a solution of the overfishing problem.

This is undoubtedly true. It was on the initiative of Iceland that the General Assembly of the United Nations entrusted the International Law Commission with the task of codifying the Law of the Sea as a whole. The problem was debated also at the UN Conference on the Conservation of the Living Resources of the Sea in Rome in 1955 and at the General Assembly in 1956. When all this led nowhere, voluble popular demand was heard that Iceland should act on its own before it was too late and before

tremendous factory ships equipped with electrical fishing gear and pumps would begin scooping up fish by the millions from the spawning grounds on the continental shelf.

However, the government decided to wait for the outcome of the Geneva Conference on the Law of the Sea, which was held from February to April 1958. Only when the solution suggested by experts in this conference failed to get the necessary two-thirds majority, the Icelandic government gave in to *vox populi* and established an extended zone as of September 1.

Incidentally, the 12-mile zone that Iceland has introduced, was nearer adoption at Geneva than is generally realized. As a solution for fisheries jurisdiction it was adopted in committee by 37 votes in favor, 35 against and 9 abstentions. Also at the final vote, there was a majority for it with 35 for, 30 against and 20 abstentions. It fell because it was not carried by the necessary two-thirds majority.

Many Icelanders believe that such a qualified majority could have been obtained if the United States had not changed its position. The American delegation had originally supported the Canadian proposal in connection with another Canadian suggestion that would have fixed territorial waters in general to three miles. Since this was considered unacceptable by the Soviet bloc and many Arab states, the Americans offered a compromise: the maximum extension of territorial waters should be fixed at 6 miles, but the coastal state could claim fisheries jurisdiction in a contiguous 6-mile zone with the limitation that foreign fishermen who had fished in that zone for the last five years should be entitled to go on fishing there indefinitely. This formula, scoffed at by the Icelanders as "6 plus 6 minus 6" because it took away with one hand what it offered with the other, lost out in the end too.

V

The extension of Iceland's fisheries jurisdiction has had wider repercussions in the North Atlantic than just the "Cod War" with Britain. Also in other countries demands were made that one should follow the Icelandic example.

The strongest claims were raised in the Faroe Islands, which are in many ways in a similar position. Under the influence of nationalist and separatist agitation, the local parliament, the *Lagting*, even decided to do the same thing and proclaim a 12-mile zone for the islands too, also as of September 1, 1958. This almost brought about a constitutional crisis, because, according to the Act of March 23, 1948, which regulates the islands' autonomy within the Danish realm, such matters lie without the scope of Faroese authority and can only be decided by an act of the Danish government. However, a clash was forestalled, and Danes and Faroese agreed to interpret

the act of the Lagting as a demonstration of its desire only. The Danish government, on the other hand, promised to support the claim for a 12-mile zone in future international negotiations. The Greenlandic authorities also have stated their desire for a 12-mile zone.

The Danish government was caught in the middle because the fishermen's organizations in Denmark proper, concerned about Danish markets in Britain, took the opposite stand and notified the Danish government that they did not want any extension of fisheries jurisdiction.

But a solution was found. In the General Assembly Jens Otto Krag, then Minister for Foreign Trade, now Foreign Minister, adhered to the suggestion of a general extension of territorial waters to six miles, which the British had proposed once more in negotiation about expansion of the fisheries jurisdiction around the Faroe Islands. He added though that isolated regions whose populations were particularly dependent on fisheries—like the Faroe Islands, Greenland and Iceland—should be entitled to extend their jurisdiction to 12 miles.

In Norway there was a similar split-up of interest between the fishermen in Northern Norway who demanded 12 miles and those of the west coast who operate largely in foreign waters and feared the repercussion such expansion might entail. The question has been widely discussed, but until the time of this writing no action has been taken despite considerable pressure upon the government to follow the lead of Iceland.

VI

The whole question of territorial waters and fisheries jurisdiction was once more discussed in the Sixth (Legal) Committee of the Thirteenth General Assembly of the United Nations in New York in October and November 1958. A resolution was carried that called for a second Conference on the Law of the Sea to be held in Geneva in the spring of 1960.

The five Scandinavian countries abstained at the final vote. Iceland felt that the problems having been sufficiently investigated by experts during the first Geneva Conference, now ought to be decided by a political forum like the General Assembly. Also, the Icelanders were not happy about having such very special maritime problems handled by an even larger forum than the General Assembly with even tiny countries with only an academic interest in deep-sea fishing, such as Liechtenstein and Vatican City, voting on fisheries jurisdiction. Finally, they felt that the calling of a conference so far in the future would mean an unjustified further postponement of an international solution to Iceland's most urgent problem. Denmark, Finland, Norway and Sweden had no objections to a conference of experts but wanted it called with utmost dispatch, preferably

during the spring months and at any rate not later than the summer of 1959.

During recent months the "Cod War" has been flaring up intermittently, since a new cod fishing season started at the beginning of January. Various attempts have been made, in particular by Denmark, to help find a way out, but to no avail.

With respect to the Faroe Islands, negotiations have been going on between Denmark and Great Britain about some kind of variation of the six plus six formula, but they have not yet been concluded at the time of this writing.

Dr. Gunnar Leistikow is the New York correspondent of the Reykjavik daily "Tíminn" and various other newspapers in Denmark, Finland, Norway, and Sweden. He acquired a degree in International Law at the University of Vienna with a thesis about Iceland. He is a frequent contributor to the "Review".



TRAVELING THEATER IN NORWAY

By CARL NORMAN

THE TRAVELING STATE THEATER of Norway is a national organization whose purpose is bringing the theater to that great majority of the population who lives far away from those few cities that have theaters of their own. Oslo, Bergen, Trondheim, and Stavanger have permanent stages, but in all the rest of the country there has been a great need for traveling shows and road companies. For the past ten years this problem has been happily solved by the Traveling State Theater, or *Riksteateret*, which has given performances in most of Norway's cities, with the exception of the above four, in villages, hamlets, and country districts, and has rightfully earned its appellation as "the theater of the whole nation."

The *Riksteater* was founded in 1948, by act of the Norwegian Parliament. Fritz von der Lippe was elected Managing Director and has served in that post ever since. The headquarters of the Theater, with its staff of ten, is in Oslo. Here, all the organization's farflung operations are planned: the choice of plays, engagement of actors and guest performers, rehearsals, and tours and itineraries.

Before this theater was established people living in isolated districts seldom had the opportunity of seeing a theatrical performance. True, at rare intervals some troupe might visit the towns but hardly ever the rural communities. Now they can enjoy first-rate plays close to home. Yet sometimes the farmers and lumbermen and miners and fishermen, particularly those who live in the deep mountain valleys and along the fjords, still have to travel quite a distance to see the shows. As an example may be cited a farmer who recently traveled on his motorcycle, with his wife in the back seat, a hundred miles to the nearest community house where the *Riksteater* was playing *Johnny Belinda* by Elmer Harris.

The national troupe travels in their own large bus, with baggage and all theatrical paraphernalia, all the way from southernmost Norway to far north Kirkenes in Finnmark. When the Theater schedules a performance in coastal communities and fishing centers, where there are suitable facilities, the company often has to rely on fishing smacks and even airplanes to get the whole equipment there; and more often than not the surprisingly inclement Norse weather is certainly not much of a help.

During their first season, 1949-1950, the *Riksteater*, together with cooperating theaters, visited but a limited number of places; during the season 1957-1958, on the other hand, no less than 711 performances were given in towns and rural districts throughout the country. Another development



Riksteater busses often get stuck in the mountains during the winter.

is the sending of additional road companies on distant tours. At present 200 to 250 places are visited every year, and within a few years the guess is five hundred different localities. During the last theatrical season 250,000 persons in all saw performances of the *Riksteater* and its cooperating theaters. And the types of *Riksteater* shows are also steadily improving. Beside the 711 theatrical performances of 1957-1958, 119 puppet shows were offered children at schools in addition to a series of lectures and recitals for grown-ups in hospitals and other institutions.

There are now about 76 local communities in Norway with permanent theatrical Boards commanding buildings large enough for stage performances. But many more communities will have to build houses suitable for the State Theater. For persons who live far from town or village where the *Riksteater* performs, busses are hired, and during the season of 1957-1958 no less than 180 men were engaged in the bus traffic bringing 11,000 people to and from the shows. Another feature indicating tremen-

*Norsk Telegrambyrå**Agnes Mowinkel*

dous public interest is the cooperation of the State Railroads, the Scandinavian Airlines, and the Travel Associations who provide travel accommodations at minimum cost. Arrangements have also been made with the military authorities for performances at local camps and garrisons, as well as with large industrial firms for the benefit of their staffs and workmen at the plants. Also, donations from individuals and organizations have enabled the *Riksteater* to establish beneficiary funds for travel and recreation for deserving members of the acting profession.

The *Riksteater* has visited Iceland and has also staged performances for Norwegian seamen in the ports of London, Antwerp, and Rotterdam, playing Ibsen dramas and other important works. It has been found that the classical plays—by Ibsen, Holberg, Bjørnson—draw the largest attendances and that classical plays will always fill the house. Of contemporary drama plays by both Norwegian and foreign authors have been quite popular.



Ragnar Schreiner and Gunnar Orlam
in "*The Death of a Salesman*" by Arthur Miller

Among the Norwegian productions which have been most successful this first decade of the *Riksteater's* life are: *A Doll's House*, *The Wild Duck*, *An Enemy of the People*, and *Rosmersholm* by Ibsen; *Jeppe of the Hill* and *Erasmus Montanus* by Holberg; *Love Without Stockings* by Wessel; *Geography and Love* by Bjørnson; and *The Fourth Nightwatch* by Falkberget. Of American and other world dramatists the following have proved most popular: Shakespeare, Molière, Chekov, Strindberg, Shaw, O'Neill, Arthur Miller, Tennessee Williams, Steinbeck, Elmer Harris, Priestley, John Osborne, R. McDougall, William Inge, H. Richard Nash, Bert Brecht, Jean Arnouilh, Louis Verneuil, and last but not least Goodrich and Hackett with their *Diary of Anne Frank*, which had a record number of performances



Sturlason

Randi Sommer and Per Gjersoe in
"The Wild Duck" by Ibsen

with 40,000 people seeing it.

Some of the *Riksteater's* plays have drawn full houses even when put on in large auditoriums and have run for weeks on end. *The Wild Duck* enjoyed 89 sold-out nights in 62 different localities. The demands from local communities to be included in the itinerary are so heavy that it is quite impossible to include them all. Highlights of the repertoires to date have been *Hamlet*, of course, *Candida*, *Anna Christie*, *Beyond the Horizon*, *Mourning Becomes Electra*, *Come Back Little Sheba*, *Escapade*, *Of Mice and Men*, *The Death of a Salesman*, *The Rainmaker*, *The Glass Menagerie*, and *Dial M for Murder*.

It has always been the aim of the *Riksteater* not only to put on the best plays but also to find the best actors. The "grand old lady of the Norwegian stage," Agnes Mowinkel, has staged most of the plays. Among the performers have been Liv Stromsted of the National Theater, who had a big success as Nora in *A Doll's House*, and Per Aabel, Lalla Carlsen, Olaf Havrevold, Lars Nordström, Lasse Kolstad, Henrik Bjørseth, Kolbjørn Brenda, Randi Sommer, Fridtjof Fearnley, Per Gjersoe, Gunnar Simenstad, and Edel Eckblad.

Public interest in the *Riksteater* has been demonstrated by the frequent and favorable notices and reviews in the press. Also the sympathetic attitude of the members of the Storting and of the local administrations all over the country, which yearly appropriate considerable sums for its operation, has enabled the organization to maintain its high standards. For the year 1957-1958 the State gave 700,000 kroner and the local communities some 180,000 kroner. In addition the National Government recently allotted a special sum of 100,000 kroner which enabled the *Riksteater* to add some new districts to the itinerary.

The winter just past was indeed a busy season for the *Riksteater* and was also a period of real expansion. On December 3 the Theater gave a special performance of John Steinbeck's *Of Mice and Men* for members of the Norwegian Government and the Parliament. Three companies in all traveled over the entire country giving the above play, Shaw's *Candida*, and a farce by Caillavet-de-Fler. Following these tours, the road companies showed Ibsen's *Rosmersholm*, *The Teahouse of the August Moon* by John Patrick, and *The Dark at the Top of the Stairs* by William Inge. Two of the companies gave guest performances in Sweden, and in addition, special tours were arranged for the permanent theaters of Stavanger, Trondheim, and Bergen and for four of Norway's repertory theaters. This full schedule will perhaps be more than sufficient to prove that the *Riksteater* has become a vital force in the entertainment and cultural life of the nation, and that it can look back on solid achievement and look forward confidently to the future.

Carl Norman, Manager Emeritus of ASF publications, has resided in Oslo for a number of years and has written several articles on varied topics for the "Review".

BISHOP HILL

An Early Cradle of Liberty

By HARRY L. SPOONER

IN JULY 1846 a party of sixty-five Swedish immigrants arrived by boat in Chicago, then only an overgrown village. A reporter for a Chicago newspaper, describing the arrival, wrote: "There was a look about these people which I have never seen among the masses of European immigrants who have passed through Chicago since I have lived here.

"It was an expression of patient, intelligent endurance; all had it except the young children. They were not bowed down with weakness and care like the French and Italian immigrants, nor stern and stolid like the newly-arrived Germans, nor wild and vehement like many of the Irish—they walked erect and firm, looking always hopeful and contented, though very serious."

This group had come from Hälsingland, a province in north central Sweden. They were dissenters from the Established State Church; they didn't like the official doctrines and had been persecuted because they insisted on worshipping as they pleased. Their most influential lay member was Jonas Olson and their leader-preacher was Eric Janson. They called themselves "Jansonists."

The little group was bound for a place previously selected in Henry County, Illinois, seven miles south of the village of Galva. They named it Bishop Hill for the home parish of Janson, known as Biskopskulla. This

party was the first of nine Jansonist groups that arrived between 1846 and 1854. They were the vanguard of the mighty tide of Swedish immigration which brought to Illinois and the whole Northwest thousands of people who became good American citizens and enriched our land with prosperous Swedish homesteads and villages.

By far the greater number of them were poor people—farmers, miners and factory hands—who were unable to pay their passage to the United States. Because of this fact, the leaders of Bishop Hill decided to make common ownership of goods a part of the social economy of the "New Jerusalem", as they called their colony. They based their reasons for the adoption of this principle on the fact that the Bible account said the first Christian Church had taken care of its poor and that material goods had been held in common. So the more well-to-do members sold their property and contributed the proceeds, which, along with the widow's mite, went into a common treasury from which the expenses of all were paid.

They had spent much of their means to pay the expenses of immigration, but the first year they were able to buy several tracts of land and to build several log dwellings along with a church made of logs and canvas. However, there was a great scarcity of living space and they were compelled to dig caves into the hillside to accommodate



*Old buildings at Bishop Hill.
Each one used to house several families
in the hey-day of Bishop Hill.*

many of the members. These caves were unwholesome, and many died.

During the first eighteen months, there was hunger as well as cold. The nearest mill was twenty-eight miles away, and this was frequently broken down. They were often compelled to grind their corn in hand-mills, laboring at this task by turns all night to provide meal for the next day.

They were mostly uneducated and had no great interest in books and read only the Bible, but in spite of this they recognized the need for education and in January 1847, they established a school for children. Since they had come to America with no thought of ever returning to Sweden, they entered at once into the spirit of the new country, and their children were taught in English by a Presbyterian clergyman whom they engaged for this

purpose.

By 1848 there were 800 people in Bishop Hill. They had acquired several more tracts of land but were \$1,800 in debt, which had been borrowed to keep from starving. However, that year they built a brick church.

During these early hard times, outsiders sought to draw away the Jansonists from their leader and their colony. Also, leaders of other religious denominations resorted to spreading discontent among the colonists and pictured in beautiful colors the comforts to be had outside the colony. From time to time, singly and in small groups, some left the colony. Then, in the fall of 1848, between 200 and 300 Jansonists left and joined another church.

The next year the Bishop Hill col-



The Old Colony Church at Bishop Hill

onists began to build a very long brick house which served them as kitchen and dining hall. The sixth company of Jansonists came from Sweden that year. This company was attacked by Asiatic cholera after leaving Chicago and brought the disease to Bishop Hill with them, where it raged until fall. Eric Janson lost his wife and one child in the epidemic. As many as twelve persons died in twenty-four hours. Misfortune continued when in 1850 Eric Janson was shot and killed in the Henry County courthouse at Cambridge by one John Root.

In 1853 Jonas Olson and Olaf Johnson together with five others succeeded in getting the colony incorporated with themselves as trustees, although they had not been elected by the people, but elected themselves to office. At this time through thrift and hard

work the colony had become prosperous. The village contained a general store and post-office, blacksmith shop, brewery, bakery, weaving factory, dye-house, hotel, wagon shop, furniture shop, harness shop, tailor shop, and shoemaker shop. Then there were a hospital, laundry, bath-houses, grist mill, and sawmill. They also operated their own printing plant in Galva, where they printed their own books and their own newspaper.

Agriculture was the principal industry. Men, women and children over fourteen years of age worked side by side in the fields. The main farm was at Bishop Hill, but there were eight sub-farms in addition. Much of the unskilled labor was done by women as they outnumbered the men two to one, and the latter were needed in the trades. The milking was done wholly



*The Bishop Hill Memorial Marker
on U. S. Route 43 in Illinois*

by women. Four women cared for the calves, four had charge of the hogs, and two worked in the dairy, where butter was made in an immense horse-power churn. Cheese, also, was made on a large scale. There were eight laundresses, two dyers, four bakers, and two brewers.

The dining halls were two in number, one for the men and women, and one for the children. The women ate

at two long tables, while the men had one. These were covered with linen table cloths, which were changed three times a week. The table service was neat, durable and substantial. Twelve waitresses served at the tables, while eighteen persons were employed in the kitchen. Soup was boiled in a monster kettle holding forty or fifty gallons. The food was wholesome and substantial—there were no luxuries. The

abundance which prevailed was quite a contrast from the early days of poverty. A bull and several hogs were butchered every week. Mush and pure milk were extensively used. The bread was made of pumpkin meal and wheat flour, while beverages consisted of coffee and small beer. Nothing was allowed to go to waste, and it was estimated that the cost of board per person was about three cents a day!

Clothing was correspondingly cheap, for the society manufactured its own linen, flannel, jean and dress goods. The women cut and sewed their own clothes, while the men's suits were made at the society's tailor shop. The society dressed its own leather and made its own shoes. Every person received each year two suits of clothes, together with one pair of boots and one pair of shoes. On week-days the women wore blue drilling, but on holidays they appeared in calico or gingham. The men dressed either in jeans or in woolen stuffs. The society adopted no fixed styles, but nevertheless there was a certain uniformity in dress.

The religious life of Bishop Hill was very simple. They had no paid preacher, but their leaders worked the same as the others and in addition preached to the members. On Sunday they had two services in the church—at ten in the morning and between six and seven in the evening. At these, after singing and prayer, the preacher read the Bible and commented on what he read. On every week-day evening, unless the weather was bad, they held a similar meeting. They had no library and encouraged little reading except the Bible, teaching that the most important matter for every man was to



*A self-portrait by
Olof Krans*

get a thorough understanding of the commandments of God. They discouraged amusements as tending to worldliness.

While everything was apparently going well, the leaders, and especially Olaf Johnson, began to indulge in far-reaching speculations, one of these a large investment in a bank in Omaha, Nebraska, on which the colony issued its own bank notes. Before long Johnson ruled single-handed, from his office in Galva, all the business affairs of the colony. He squandered the colony's funds, and when the financial depression of 1857 struck the country, Bishop Hill suffered one big loss after another, including its big bank investment. The two following years brought still more losses. Hard times prevented



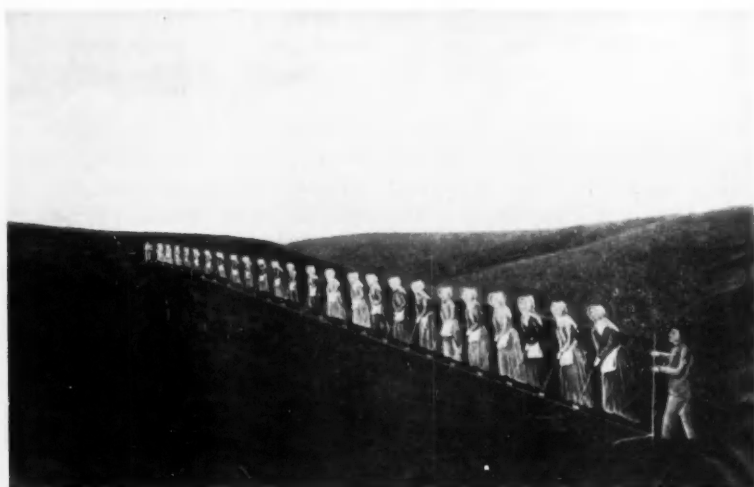
*A painting by Olof Krans, depicting the
very first houses built by the Bishop Hill colonists*

all efforts to build up new business ventures. Johnson refused to give any accounting to the colony. The deplorable business affairs began to point toward the dissolution of the colony.

In 1854 one of the members, Nils Hedin, had visited the Shaker colony at Pleasant Hill, Kentucky, and from these people imbibed the doctrine of celibacy. Returning to Bishop Hill, he convinced Jonas Olson of the desirability of this doctrine. Much trouble resulted in the colony over this and it became one of the greatest factors in its dissolution.

However, there were other reasons for discontent. In addition to the doctrine of celibacy, the restriction of freedom of the young people made life in the colony miserable for them. "The

colonists discovered that their young people, who had grown up in the society, were discontented, found the community life dull, did not care for the religious views of the society, and were ready to break up the organization." Another writer said: "But had the financial interests of the community been rightly managed, it still could have existed but little longer, in the opinion of many intelligent members, on account of the increasing difficulties experienced with their young people, who, as they grew up and learned something of the world around them, demanded greater freedom in amusement, more varied development, more liberty of thought and action, and more to do with the colony's affairs. These very aspirations were to the



*A painting by Olof Krans, showing women
planting corn at Bishop Hill*

older members evidences of the working of evil influences; and they met them, we will charitably believe, with all the wisdom and grace at their command; but still they failed—failed on the one hand to inspire their youth with their own religious fervor, and on the other hand to give them legitimate freedom and scope. Large numbers of them left the colony for the outside world. This wrung the hearts of their fathers and mothers. It was torture for them to see their children go out without means and without their own religious faith—besides their going drained the colony of its most vigorous blood.”

Some of the young people induced their parents to adopt their point of view. This resulted in the colony being split into two parties. After many meetings, in which there were many bitter words, it was determined in the

spring of 1860 to divide the property. The Olson party, as it was called, making up two-thirds of the membership, decided with its share to continue the community, while the other party, the Johnson party, decided on individual effort.

After the division had been made, for a whole year the two parties continued to live at Bishop Hill. In 1861 the Johnson party divided its share among the families composing it. In the same year, the Olson party split into three divisions.

In spite of the disorganizations of the colony, when the Civil War came in 1861 and the nation's life was in danger, these people to whom liberty was a vital issue, raised a company of soldiers, furnishing both privates and officers, followed the Stars and Stripes, and spilled their blood upon the battlefields of the South.

In 1862 the Olson party, which had become hopelessly divided, also distributed its property among the individual members and the great religious community ceased to exist. Most of the former members now lived happily on their small farms.

The Jansonist church was also broken up. Many of the members became Methodists, while some became Adventists, some Shakers and some Swedenborgians. The majority, however, so ultrareligious in the beginning, were now outside all congregations. Religiously the Jansonists were scattered to the winds.

Eric Johnson, son of Eric Janson, founder of the colony, published a book in 1880 in which he said: "It may truly be said that the general morals are nowhere better than in and around Bishop Hill, whose populace is particularly distinguished for strict sobriety, peaceableness, and industry."

In 1896 the descendants of the pioneer members of the society erected a monument to the memory of their forebears who had pioneered for religious freedom.

That the lesson of freedom given us by these pioneers may not be forgotten, the site of the little settlement, which was dedicated at its founding as a religious colony, was rededicated at a great centennial celebration in 1946 as a State Park. Many of the old buildings erected by the members of the colony are still intact and bear

witness to the high hopes, the hard work and the bitter failure of the Bishop Hill colonists.

Something that has largely contributed to our understanding of the ways of life of the 'Pilgrims of Bishop Hill' is a series of painted pictures left by Olof Krans, a member of the society. He came to Bishop Hill in 1850 with his parents. He fought in the Civil War with the Union army and later married at Galesburg where he had started business as a painter. Later he moved to Galva and became a decorator. He was only a self-taught painter but he wanted to leave something as a lasting record of the people and their occupations at Bishop Hill. Therefore he painted a whole series of portraits of the early settlers as he remembered them. But best of all, he painted pictures from their everyday life as he had seen them, including scenes of plowing, planting, harvesting grains, and haymaking.

He did not paint these in order to sell them, but one by one, as he finished them, he took them to the Old Colony Church and left them in one of the rooms. As the church still belonged to the whole community he was allowed to do so, and his pictures are still to be seen in the old church, where visitors to the State Park may get a visual knowledge of the life of the hard-working colonists of Bishop Hill.

Harry L. Spooner, a writer of Peoria, Ill., has collected much information about Bishop Hill and its inhabitants.

H. C. BRANNER: A MODERN HUMANIST

BY BØRGE GEDSØ MADSEN

HANS CHRISTIAN BRANNER, who is today regarded as one of Denmark's leading writers of fiction, was born in Ordrup on June 23, 1903, the son of Headmaster Christian Branner. After passing his "Studentereksamen" in 1921, Branner was matriculated at the University of Copenhagen where he took the "Filosofikum" degree, while applying at the same time for admission to the actors' training school of the Royal Theater.

Branner gave proof of *some* acting ability, and for a couple of seasons he traveled in the Danish provinces playing minor parts in *Genboerne* ("The Neighbors") and *Kameliadamen* ("Camille"). Flippant Danish theatergoers, however, found the young Hans Christian Branner much too youthful and serious in the role of the lover Gustave in *Camille* and could not control their laughter every time Gustave assured his lady love how unspeakably happy he was. An attempt to make the young Branner look more mature by supplying him with a long beard did not help matters; people laughed louder than ever. Sobered by his dramatic experiences in *Camille*, Branner wisely gave up the stage and for the next nine years (1923-1932) worked in a large Copenhagen publishing company. In the interesting autobiographical essay "Glimt af mig selv" ("Impressions of Myself") included in the booklet *Profiler* ("Profiles", 1944) Branner describes his growing boredom with the business world but also his own doubts with regard to the quality of

his literary ability. His work at the publishing company might be uninspiring and frustrating, but it was a secure existence at a fixed, regular monthly salary. The career of an independent writer, by comparison, seemed hazardous, fraught with economic risks. Aided by his wife's confidence in his talent, however, Branner finally succeeded in making up his mind: fortunately for Danish literature he left the firm of Jespersen and Pio in 1932 and decided to devote himself to writing exclusively. That same year he won a prize with his play *Eftermale* ("Epitaph"), and in 1936 he finished his first full-length novel *Legetøj* ("Toys").

The series of books published by H. C. Branner during the 1930's gradually established his reputation as one of the most impressive writers of prose in modern Danish literature. His work is equally distinguished by its formal excellence in the novel and the short story, and by its thoughtful analysis of some of the most vital psychological and philosophical problems of twentieth-century man, the man who feels the need of a political and religious faith but who is too skeptical and individualistic to embrace wholeheartedly any of the existing religious denominations and political programs that offer themselves to his choice. With regard to literary form, Branner has experimented successfully, in the novel and the short story, with such modern techniques as the "stream-of-consciousness" style and the expressionistic manner;

but from a purely aesthetic point of view, he is at his best when he writes simple, unpretentious, classic Danish prose about unsophisticated people. In the genre of the short story, Branner is recognized as the undisputed master of modern Danish literature; his two impeccable collections *Om lidt er vi borte* ("We Shall Soon Be Gone," 1939) and *To Minutters Stilhed* ("Two Minutes of Silence," 1944) contain, perhaps, the finest short stories that have been written in Denmark in this century.

Impressive as H. C. Branner is as a literary craftsman, it would be doing him a disservice to regard his work exclusively from an aesthetic point of view. Branner is above all a *moralist*, a moralist in the wide French sense of the word, which means that the writer is interested in ethical problems, in moral decisions. This aspect of Branner's work, which is the topic of this article, aligns him in the reader's mind with such modern French "moralists" as Jean-Paul Sartre and Albert Camus who are likewise concerned with the moral predicament of modern man and the problem of "right action."

To even the most cursory reader of H. C. Branner's work, it must be apparent that Branner is essentially a religious temperament who from book to book, in a sort of anguished inner monologue, earnestly continues searching for a faith or a philosophy of life that will enable him to accept the moral responsibility of existing as a human being. He feels affinity for the Christian religion, but so far he has felt obliged to rule it out as a solution, because he is disappointed in its practical application. In the essay entitled "Humanismens Krise" ("The Crisis of Humanism," 1950), Branner writes as

follows:

A renewal of the original universality of the Christian thought would undoubtedly be the best way of furthering a mutual understanding between the eastern and the western worlds. But thus far, western Christianity is compromised politically by its un-Christian pact with nationalism, and there only remains, then, the frail, diffuse, ostracized concept of humanism.

In the same essay, Branner goes on to define what he means by humanism. "A humanist," he writes, "is he who begins with a faith in man, respecting the individual as an end in himself. But at the same time he acknowledges his spiritual and material solidarity with all of mankind and accepts his part of the responsibility for this solidarity."

Now, the trouble with man is that he does not consist entirely of idealistic elements; he cannot without difficulty be fitted neatly into Branner's system of utopian humanism. The positive feelings of moral responsibility, of altruism and solidarity with mankind are opposed by negative, destructive forces which likewise seek to manifest themselves. The fear of this conflict in "man's own nature" becomes the major theme of Branner's work; it is treated from different points of view in practically all his books. The negative, destructive forces which threaten to engulf the humanistic feeling of solidarity with men are the "inhuman" and inhumane "temptations" of lust for power over other people; defeatism and misanthropic isolationism (the "what-is-the-use" attitude); complete moral nihilism; and, as minor dangers, cynicism and animalism. Branner's work is mainly a continuous dialogue between these two opposite groups of

*H. C. Branner*

powers in man's own nature, an unending ethical struggle between the constructive and the destructive elements in the human soul. Almost all of his important central characters are placed in a "crisis of conscience" dur-

ing which they have to make a moral decision. They have to make up their minds which position to choose: the constructive or the negative one. The positive, life-affirming position is reinforced by the salutary influence of

Woman, who with her spontaneous, unreflective confidence in the creative processes of life is often portrayed as the redeemer of man's arid intellectualism. Woman, who in Branner's work frequently becomes a symbol of creativity, is seen as being in contact with the "real" life, while many of his male characters are over-reflective, introspective dreamers who, by their very efforts to *understand*, tend to lose contact with the elemental forces of life and their human surroundings. By this feature, Branner's work belongs very much to the tradition of the Danish psychological novel—one need only recall such names as Hans Egede Schack (*Phantasterne*), J. P. Jacobsen (*Niels Lyhne*); Henrik Pontoppidan (*Det forjættede Land*), and Jacob Paludan (*Jørgen Stein*).

In the novel *Legetøj* ("Toys," 1936), published three years after Hitler came into power in Germany, Branner gives us his first version of the conflict between a humanistic feeling of responsibility towards men and an insensate lust for power over other people. In the little-world of a Copenhagen toy store, which reflects the political situation in the Europe of the 1930's, the unscrupulous manager Feddersen gains control over his co-workers by dictatorial methods of terrorism and misrepresentation. The central character, Martin Lind, finally makes up his mind that "career" is simply another word for "power." He decides that the only stable thing in the world is "the ethical value of a human being" and breaks out of the system which was threatening to corrupt him. He leaves the store and chooses to become a doctor in order to help people rather than trying to dominate them. The theme of the

novel is stated in the following passage:

With fear and terror you can build power, but you cannot build growth and happy co-operation among men. Feddersen threatened very effectively; he made voices tremble and hands sweat; he knew the art of making people do their utmost. But the utmost is not always the best: a trembling voice and a sweating hand are not reliable instruments.

In Branner's next novel, *Barnet leger ved Stranden* ("The Child Plays on the Beach", 1937), another central character, Claus Bøje, undergoes a moral development similar to that of Martin Lind in *Legetøj*. Claus Bøje suspects his wife Birgitte of infidelity and surmises that his son may actually be the child of a Norwegian sculptor, Hans Egge. By his jealousy and cruelty he drives the child to its death and is estranged from his wife. This brings about a "crisis of conscience" at the height of which Claus Bøje attempts suicide which fails. He himself sums up his ethical failure in the following terms:

It was my weakness which created my jealousy and killed my child. What of it if Hans Egge was the father of that child; is that any excuse for me? Can you speak of right of property to a child, right of property to life? The child came naked into the world and grew up in my house; was it not then my child? Was it not Life's task to me? And how did I solve it? I drove him to his death by my weakness . . . I chose darkness and solitude; I served death and strangled life wherever I went. Death is not only the second when life stiffens; death is all weakness and failing towards life; death is everywhere life is not.

And a little later, he drives the point of

his self-examination home by stating "One can delve down even deeper and ask if any responsibility is possible, but for me it is a moral, not a dialectical problem. I must accept my guilt and live or die with it." After the failure of the suicide and after his contact with an altruistic, life-affirming village doctor and his wife, Claus Boje eventually succeeds in accepting his guilt and in going on living with it. He comes to realize that a withdrawal from life and its human responsibilities is a mistake. Once more he conquers the temptation of death and decides to go back to his wife and try to persuade her to resume the marriage. *Barnet leger ved Stranden* thus ends on a note of optimism and confidence in life, despite the inevitable sufferings it involves. Only in a courageous acceptance of the moral responsibilities inherent in all human relations lies salvation.

Drømmen om en Kvinde ("Dream About a Woman," 1941) is Branner's severest attack on the attitude of moral nihilism and political indifference, and at the same time it presents his first adumbration of the theme of war and its concomitant ethical *malaise*. To Branner the humanist, the Second World War was a political catastrophe and a human disgrace for which all must share the burden of responsibility. The confrontation with the enormity of human suffering during the war created in him a feeling of anguish (*Angst*) and guilt, because of the failure of himself and his humanistic contemporaries to prevent the war. Mortimer, a barren intellectual "central" character in *Drømmen om en Kvinde*, is not only dead spiritually and morally, he is dying physically as well, of cancer. (Hunters for literary symbols

will be pleased to note that the first part of his name, *mort*, means death.) On the eve of the war, Mortimer thinks bitterly and self-ironically: "The bombers are coming; we are *succeeding*." That is to say, I and my politically indifferent contemporaries are "succeeding" in bringing about the war, because we never opposed the evil, inhuman forces that are causing it. "We are canceling ourselves out," he reflects with melancholy humor. But his defeat on the political front, grave as it is, is not his worst failure; he has failed in his human relationships as well. He has been afraid of giving anything of himself to his wife, afraid to have a child, afraid to act. In their settling of accounts shortly before his death, his wife Charlotte tells him: "You were afraid to live, and that is why it now seems as if we haven't lived at all." Yet *Drømmen om en Kvinde* does not end pessimistically. With the negative, moribund Mortimer are contrasted the positive, unsophisticated characters Niels and Merete to whom a child is born as the war breaks out. The child and its parents are the manifestation of the creative miracle of life which persists despite the release of the inhuman, destructive forces of war.

In his two expressionistic novellas, "Angst" ("Anguish," 1944) and "Bjergene" ("The Mountains," 1946), Branner embarks on a detailed analysis of the horrors of the Second World War and the ethical problems which they pose. In "Angst" the main character, an author living in Denmark during the German occupation, depicts his feelings of responsibility and guilt because he keeps producing reams of idealistic sounding words, instead of participat-

ing actively in the resistance movement. His Jewish wife leaves him, utterly disgusted with his beautiful empty words which she refers to as "white, crawling maggots." Yet the self-examining, self-accusing writer is by no means a wholly despicable character. He has expressed his willingness to assist the underground actively, but has been found too "inefficient." His "special field" is to "feel" and to "express," and he does feel and express, to the best of his literary ability, the cruel absurdity of the war and the moral predicament of himself and many of his passive intellectual contemporaries. In "Bjergene" the tourist-author is confronted, in gruesome graphic scenes, with the horrible sufferings of post-war Germany. The effect produced on him is a state of near-madness and an overwhelming feeling of anguish, and responsibility, and guilt which he cannot bear alone. A woman, Winnie, helps him bear the burden. The feeling of anguish is sometimes referred to by Branner as a "fruitful" condition which produces a sense of responsibility and so may cause moral action; but about "Angst" and "Bjergene" he has said that they mark an extreme point, a dead end from which no further progress is possible. The moral anguish in these two works is so strong that it tends to have a paralyzing effect.

Branner's analysis of the moral situation of the twentieth-century humanist reaches its climax in the novel *Rytteren** (*The Riding Master*, 1949), though he returns briefly to the subject

in the somewhat obscure play *Søskende* (*The Judge*, 1952). As has been acutely observed by the late professor Ernst Frandsen of the University of Aarhus, the construction of *Rytteren* recalls that of the French medieval *débats*, with their moral discussions between the soul and the body. In a sort of philosophical "wander drama" the main character in *Rytteren*, Susanne, is confronted with a number of possible moral or amoral positions. She is "tempted" by various "inhuman" philosophies of life before she finally chooses the altruistic humanism of the gentle Dr. Clemens. She tries to deny her own ethical human qualities by dismissing Clemens' goodness and charity towards his poor patients as sentimentality, and by flirting a little with the amoral forces of cynicism, animalism, and nihilism. But this is in vain. Her last words to Clemens when she decides to stay with him are: "Uundgaaelige Menneske!" (inescapable man). The philosophy of pure amoral animalism, represented by her dead lover Hubert, is described as attractive but insufficient. The sado-masochistic philosophy of terrorism represented by the riding master Herman, and the desperate moral nihilism of the lesbian Michala, fail to make a convert of Susanne. To be a human being, Branner keeps insisting, is to adopt an attitude of solidarity with mankind and to embrace a humanistic philosophy which accepts its part of the responsibility for the existence of human suffering in the world and tries to alleviate it to the best of its ability. Dr. Clemens' secular altruism and the moral change he succeeds in bringing about in Susanne is the latest expression of Branner's confidence in man,

* Published in English as *The Riding Master* in 1951 by Secker and Warburg of London. The translation is by A. I. Roughton.

the latest statement of his conviction that the constructive moral forces in man are stronger than the destructive, amoral powers.

In his very latest novel, *Ingen kender Natten* ("Nobody Knows the Night"), Branner continues the themes of "Angst", "Bjergene", and *Rytteren*, and in this book his position is unchanged: he is still a staunch advocate of responsible humanism.

Nordahl Grieg once critically defined a humanist as "a person who feels dislike for what is wrong but does not want to fight for what is right." This invidious description actually fits many of Branner's weaker characters, since they are, in varying degrees, guilty of the sin of moral passivity. Some of them (Martin Lind in *Legetøj* and Claus Bøje in *Barnet leger ved Stranden*) succeed in overcoming the passivity and in taking more positive stands. Others (Mortimer in *Drømmen om en Kvinde* and the two authors in "Angst" and "Bjergene") remain more

or less passive. Only Dr. Clemens in *Rytteren* is consistently a militant humanist who unselfishly goes on fighting the sufferings of his poor patients and by the example of his altruism combats the amoral tendencies in Susanne. Dr. Clemens is a more optimistic, less disillusioned parallel to another famous humanist character in modern European literature, Camus' Dr. Rieux in *La Peste*. *Lutter sans espoir*, "to struggle without hope", is the formula for Dr. Rieux's active humanism. He is the modern Sisyphos who keeps pushing the boulder uphill, though he knows that it will roll back down as soon as he reaches the top. H. C. Branner and Albert Camus have undergone similar experiences in recent years, war and occupation and the temptations of moral nihilism, and they have come through with similar answers: With hope, or without, man must keep resisting the hostile powers of the universe and the amoral forces in his own nature.

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THE SMILING CHIMNEY-SWEEPERS

By MARGARET MAGNESS

UNTIL I came to live in Norway, my knowledge of the ancient occupation of chimney-sweeping was limited to vague memories of two literary characters: Hans Christian Andersen's brave little porcelain sweep who so gallantly and gaily took his pretty shepherdess out into the world, and Tom, the English sweep,¹ irrepressibly lively and diligent in spite of his wicked master who kicked him up chimneys and never allowed him to bathe.

My first contact with a twentieth-century Norwegian chimney-sweeper came before breakfast one day when an alert and cheerful young man, clad entirely in black and with a most astonishing array of brushes on his back, rang our doorbell. He was, he told me brightly, Frank the *feier*; he had come to clean the chimney, and if it were more convenient for me he would speak German, French, or English instead of Norwegian. So thanks to Frank's linguistic ability I was able to learn something about the subject of chimney-sweeping and the men who do the job today.

The Scandinavian sweep, unlike his German counterpart, is not a "lucky man" to be touched with resulting good fortune, but he is known as an invariably friendly, carefree, and scrupulously honest handworker. Happily, almost no modern mother still frightens her child with the admonition to

be good, or she'll give him to the chimney-sweeper. In fact, the sweeper is one of the more interesting features of daily life in Norway, and almost no child he meets can resist examining his brushes and watching him hop nimbly about the housetops.

"Feieren kommer i morgen!" shouts a youngster to the whistling sweep as he passes, remembering the notice *feieren* sometimes leaves at houses the day before his arrival. The child has probably met him, along with the shoemaker, the dentist, the whaling boat captain, and the fireman, in one of his elementary school song books:

FEIAR-VISE²

Skorsteinsfeiar	Chimney-sweeper
Lirendreiar	Organ grinder
Det er eg	It is I
Det er eg	It is I
Svart på nasetippen	Black on the nosetip
Svart på øvreflippen	Black on the earflip
Svart som sot	Black as soot
Fra topp til fot.	From top to foot.
Stakkars pipe	Poor chimney
Skorsteins pipe	Poor chimney
Du blir glad	You become happy
Du blir glad	You become happy
Eg med langkosten	I with the long brush
Jagar leie hosten	Chase the bad cough
Så du blir bra	So you get well
Du blir bra.	You get well.

Only the very youngest stare fascinated and quiet when the smiling, black-faced sweeper appears with his melon-sized iron ball attached to his lacey

¹ *Water Babies*, by Charles Kingsley (1819-1875). Boston and New York, Houghton, Mifflin Co. The Riverside Press, Cambridge.

² *Eventyrbyen*. By Marie Heggen. Det Norske Samlaget. Copyright 1955. The discrepancy in spelling here is caused by modernization of the language used in some children's books of today.



Danish Min. For Aff.

A typical Danish chimney-sweep

steel brushes. These brushes, and a box for collecting soot, are all the Norwegian sweep carries, for a Norwegian law says that any house without an attic must provide a ladder. His Swedish, German, and Swiss counterparts carry their own. In addition, some of them are adorned with huge brass sweep-embossed belt buckles and shiny top hats, useful, says the Norwegian sweep, only for concealing a lunch bag. Norwegians wear the "kepsel", a tight

fitting satin cap that resembles the top part of the *flosshatt*, protects the hair, and can't get knocked off during a journey up a chimney.

Work in private homes rarely entails actual entrance into a chimney. The sweeper merely brushes out oil burners and climbs to the attic or roof to drop one of his iron balls—which can weigh from two to fourteen pounds—and brushes down the chimney and thereby loosens the accumulated soot. In this



M. Magness

*A Norwegian sweep,
with his ropes and metal ball*

type of work, a sweep may collect as much as two hundred pounds of soot a day, which he deposits in the trash cans, to the mild but futile annoyance of the trashman. This is not as dangerous or uncomfortable as industrial work, in which sweeps often must enter chimneys to brush away the soot at close quarters.

Some of these chimneys are not equipped with ladders, and here the sweep has a choice of climbing up by two methods. The first involves pressing the back and knees against the walls; the second is an alternate pushing of heels, toes, and elbows. This method has the advantage of being a bit quicker and of not wearing out the seat and knees of the uniform, a fac-

tor to be considered in this work. Oily soot eats clothing quickly, and more than one *feier* who started the day well clad has had to beg his co-worker to bring him a pair of trousers so that he can decently emerge from the chimney that has worn his suit to tatters.

Chimney-sweepers describe themselves as the strongest, most agile hand-workers in Norway. No one sees an old *feier*, because climbing in chimneys and on roofs keeps one eternally young. And, so goes a saying among them, everyone knows that smoked meat lasts longest. In Oslo a sweep may retire at age 62 with a pension of 60% of his pay; he should stop work at sixty-six. At present a Swedish worker who has reached



M. Magness

*Norwegian children
are fascinated by the
chimney-sweep's equipment*



M. Magnussen

A chimney-sweep atop a building in central Oslo

the age limit is petitioning for permission to stay on the job a few more years. According to custom, a vote taken among Oslo's sweeps will decide his fate.

Although the sweep is in life insurance Class V, along with airline pilots (office workers are in Class I, jet pilots in Class VIII), he doesn't consider his job dangerous. His wife, who will receive 40% of his pay in case of his death, may have another opinion on this matter. Tales of broken bones and cracked skulls acquired falling down industrial chimneys or off roofs are difficult to extract from sweeps, although they will say that the most recent fatality occurred five years ago, after a "safe period" of seventeen years, when one of them slipped off a five-story roof.

More interesting, certainly, is the often-told joke of the old sweep and

the "coffee-doctor", that chill-chasing drink of coffee, spirits, and sugar, always popular with sweeps. This particular *feier* tumbled off a steep roof and lay motionless on the ground. Rushing out, the house owner bent over the limp figure and muttered, "I must get him a doctor."

"Yes," responded the sweep instantly, "but please don't make it too strong."

Ask a group of sweeps why they like their job and you get a variety of answers. Energetic Olav actually prefers rising before dawn, and this work begins at six or earlier, before chimneys get too warm and housewives go out shopping. Bjarne enjoys the freedom. Assigned twenty chimneys a day, he can sweep thirty today, thirty tomorrow, and have the next day free, in winter, for a mid-week ski run

through Oslo's surrounding hills. In summer, during a leisurely *smørbrød* with beer lunch with friends at sun-drenched "Skansen", overlooking Akershus and the Oslo harbor, the sweep feels no envy for white-collar Norwegians who pour out of Oslo's offices too late to absorb the best of the sun's rays.

The variety and physical activity appeal to Frank. Go to an office every day, sit at a desk, see the same people? This is no life, says he. An Oslo city law requires that each chimney be swept, free of charge, three times a year. Frank covers his district in three months, never visiting the same house twice. In summer, he "goes out of black" to inspect the construction of new chimneys and the repair of old ones. This is the season that can bring an even more novel change: trips to summer cottages on the islands in the Oslo Fjord entail leisurely rowboat rides and an occasional opportunity . . . why not, on a delicious summer day? . . . for a dip in the fjord at a nearby beach.

Frank and his friends learn a lot about how people live. Entering homes at such early, intimate hours, chimney-sweepers see many strange sights. They could tell us a few interesting anecdotes, but they won't. The most intriguing stories shouldn't be told; sweeps, like doctors, cannot reveal what they see and hear.

Even Norway's stern winter weather incites no fear in Norwegian sweeps. They disdain use of overcoats, bulky nuisances to be put off and on at every stop. The city furnishes two black twill suits a year, and two pairs of long underwear. Over a fish-net shirt, this uniform is enough, they say.

Crawling up a warm chimney, or drinking the coffee or aquavit provided invariably by the sympathetic kitchen maid, occasionally by the housewife, *feieren* may wish he weren't so heavily clad. The next moment, scrambling over an icy roof, he's glad his tightly-woven suit stops the winter wind so effectively. If these hourly changes in temperature bother him, he is the last to admit it. And if a few sweeps eventually find themselves rheumatic, surely this is mere coincidence.

The attitude of Scandinavians towards their chimney-sweepers has changed considerably in the last century. In a recent article about Danish sweeps, we read that 180 years ago they several times unsuccessfully asked the magistrate to give them the same rights as "other good folk". Today, the Norwegian sweep takes his place among other handworkers . . . carpenters, electricians, plumbers . . . who are trained by the apprentice system and must complete specified technical education in order to receive the handworker's certificate, awarded each year at a workers' celebration at Oslo's City Hall. A boy who has finished *realskole* (ten years of schooling) may train as a sweep with three years of technical education, under the direction of the area's fire department. After three additional years of work as a journeyman, the certificate is awarded. Two of Norway's sweeps have completed *artium*, which is roughly comparable to receiving a junior college degree in the United States. An industrious boy who doesn't mind office work may eventually become a *feiermester*; he can go on further to study heating technology.

The pay for a journeyman includes



M. Magness

*Six Oslo chimney-sweeps with
their master foreman*

uniforms, rubber boots, and a free daily bath. Oslo is divided into fourteen sweeping districts, each of which has its own master directing four to six boys, and nine of which have workshops where the boys change clothes, take showers, and make their brushes.

Men working in the districts which have no baths cannot, by law, be forced to go to another district for a bath; they are therefore given sixty kroner monthly as extra pay for baths taken in public bathhouses. Actually this is generally money in pocket, for these men arrange with building superintendents to provide them with free baths in exchange for an occasional free extra sweeping of the building's oil burners. They almost never go home.

"After a day's work we dare not even sit down on the bus, much less risk a wife's wrath by coming into the house

'black' ", Frank tells us. It would be impractical to keep the oily, sooty clothes at home, too. At day's end a sweep pretty much resembles the end man in a minstrel show; bathed and in civilian clothes he is indistinguishable from any other solid Norwegian citizen.

The change in social acceptance of sweepers has brought on startling, but perhaps inevitable, female participation in the work. Probably the only girl *feier* in Europe, fifteen-year-old Kari Linder of Möklinta, Sweden, helps her chimney-sweeping father during her school holidays. When she finishes high school she intends to continue with sweeping, full time, for, she says, she likes the job and if girls can drive tractors and taxis they can also sweep chimneys. And as to the subject of pretty rosy cheeks and soft white hands, every sweep knows what many



Reportagebild

*Kari Linder of Möklinta, Sweden, who has
worked as a chimney-sweep the past
three summers*

housewives do not: soot is easily washed off if you use cold water first.

Seventy years ago, not only Kari but also her father would probably have disdained chimney sweeping. We read among the accounts of Norway's first sociologist, Eilert Sundt,³ that in the

³Eilert Sundt (1817-1875), educated as a theologian, made studies on the social and moral life of Norwegians of his time. He became an assistant professor in History and in 1845 taught in a prison in Christiania, where he became acquainted with vagabonds and became interested in them. His series of books on the ways of life of various classes of the population were the first Norwegian ethnographic reports.

nineteenth century Norwegians would not for any price do this work, considered degrading. Sweeps at that time were familyless itinerants wandering from country to country, assured by custom of food and lodging in the dank cellars occupied by their colleagues in any town where they chose to stop. Even their own international language, a rough hodge-podge of Swedish, Finnish, and Russian, was unintelligible to any except themselves.

Today, all that remains of the language are a few technical terms and the soft whistle sweeps use to locate

each other when they travel and work in pairs. This is international, and the Scandinavian sweep traveling in England, for example, can stop the English sweep in his tracks by emitting these two low notes.

The sweep's contribution to society has increased along with his social stature. Among the stone statues adorning Oslo's controversial City Hall is a figure of a young girl holding a shaft of wheat, symbolizing agriculture. Alfred Seland, a chimney-sweep turned sculptor, made her. Another sweep moves almost as much in Oslo's musical circles as among its chimneys; his wife, one of the city's leading sopranos, has played leading roles in musicals and operas and sings as soloist with the city's symphony orchestra and choral groups. Many of the chimney-sweepers supplement their income by part-time work as salesmen, manufacturers, or builders.

"We will probably always be part of the labor picture in Norway," Frank

assures us. "There are no machines here for cleaning industrial chimneys. Sometimes we joke about helicopters equipped with dangling brushes for use in the chimneys of private homes, or explosive powders that I've heard they use sometimes in the United States. I don't think Norwegian housewives would like either of those systems, and anyway, they tell us that in spite of our dark clothes and black faces, our visit brightens up the day."

So until another method for cleaning chimneys is found, the always sociable, now socially acceptable sweep remains as he describes himself in a one-act French play¹ written 150 years ago:

Fate made me a chimney-sweep
And all of my wealth is cheerfulness,
Yet one more treasure I own:
In my heart lives eternal peace.
Unknown to guilt, I freely dare meet
Every good man's gaze.

¹"The Chimney-sweeper, or Clothes Make the Man" by Bruun, 1808.

Margaret Magness, an American free-lance journalist, is the wife of a colonel in the U.S. Air Force at present stationed in Norway. She writes a weekly column about Oslo for an Arizona newspaper and contributes frequently to a number of other American papers.

ACADEMIC VIKINGS

By FRANKLIN D. SCOTT

HHEY, FOLKE!"
"Tjänare!—Nej då, är det du, Ulric? When did you get back?"

The two big fellows were warm in their greeting, for they had lost track of each other, and now they had come accidentally together on the street in Stockholm. Five years earlier, sailing westward on the *Gripsholm*, the common bond of anticipated adventure had forged their casual school acquaintance into friendship. Folke Svenberg had gone to Valley State University, studied business administration for two years, and then had stayed on for a third as a part-time instructor. He had succeeded more than academically, and had taken home with him a co-ed bride from the South. He now held a good position in a business research organization. Ulric Ekdal had gone out as an immigrant, uncertain, seeking a foothold. Through personal connections he went directly to a laboratory job in a Wisconsin lumber mill; later he studied for a year at Eastern Tech, then had two jobs in other parts of the country before family problems called him home. He expected to return to the States within a few weeks.

The paths of Folke Svenberg and Ulric Ekdal had diverged, but the memory of common experience and interest had lived. Both young men were subtly changed—a little more free, more open, more self-possessed. Neither had ever been in the home of the other, but the poker games on shipboard, the easier social contacts in America, the

pleasure in meeting, and perhaps a touch of the subconscious nostalgia that each invoked in his friend—what more natural than for Folke to invite Ulric to come up that evening for a game of cards? He would see who else he could round up from the gang of the *Gripsholm* trip and from occasional fleeting contacts in the United States.

In the group that assembled that evening was only one other from the five-year-ago Atlantic crossing: Christian Jensen. He was a Dane who had joined the ship at Copenhagen, and who now happened to be in Stockholm on a business trip. Two Norwegian office colleagues of Svenberg: Odd Sommerberg, an older man who had been in America before the war; and Haakon Haldvik, a veteran of the Norwegian Air Force and of Columbia University. Last was Oscar Gustafsson, uncle of Ekdal, a skilled craftsman who had worked in Boston in the 'twenties. Six men in all, Scandinavians, but with the American experience as the bond that brought them together. It was Haldvik who, still in his first glass of beer, dubbed the sextet the "Repatriates' Club." And it was this that triggered the discussion and ruined the poker.

Amid the general laughing acceptance Ekdal grew pensive—"Well, I'm afraid repatriate isn't the right word for me. I have a job waiting for me back in Pittsburgh."

"You're a lucky one!" blurted the Dane, Jensen.

"Oh, but Ulric, you're not really

going back. You can't do that." It was his uncle pleading. "Your mother is here and needing you, and your sisters. And you can get a good job right here in Sweden, too, where you belong."

"Herr Gustafsson, you remind me of the old pastor in my home town in Norway who used to preach against emigration. He told his people that God had had them born in Norway, therefore He intended they should live there forever... but of course Norwegians migrated anyway, partly just to prove that they could. We're a stubborn and self-assertive lot! I was out in America for ten years myself, but I got sick. And my wife had died. America's no place for a sick man with no family. And I longed for the fjords and the mountains and the sound of a speech I knew..." And Sommerberg ended his meditation by agreeing with the other older man, and with the pastor he vaguely remembered: a man belonged at home, and home was where he was born.

But the younger Norwegian could not agree—"Then why, Sommerberg, are you here in flat and foggy Stockholm instead of 'home' in Gudbrandsdal?"

"Well, yes, I know it looks funny. I did stay home for a while, but then the Nazis almost caught me blowing up their headquarters. I fled over the border and the Swedes treated me all right... I may go back to Norway some day, but I guess the thing is that once your mooring pins are loosened they never fit quite tightly again."

This idea struck a responsive chord in Gustafsson: "Yes, yes. I was in America myself over ten years. I made money, and I had a good time, too, but always I wished I was back home.

I knew it was a mistake that I emigrated. Then, after all those years, I came back. But my mother was dead. My best friends—one, he had moved to Gothenburg, one had gone later to America, and the others, they weren't quite the same any more. And Sweden had changed, too. This socialist state, it's good maybe, but it isn't the same: a man doesn't have a chance to do things on his own... No, I guess I've made two big mistakes: First, when I went to America, second, when I came back. I don't quite fit anywhere any more. That's why I say my nephew, he's been away only five years, he should now stay home while he can."

"But maybe, Uncle Oscar, five years is already too much? Maybe I'm already spoiled by America?"

"Yes, you probably are," piped up Jensen. "One year got me. I learned more, grew more, in that one year than in any ten years at home. If my fellowship pledge hadn't required it, I never would have come back. They aren't so afraid of change over there. If something is better they use it. Oh, they have some sacred cows, but not as many as we have. In my field, advertising, they're tops. And I still read more American magazines than all the Scandinavian ones put together. Why, in our office in Copenhagen we even speak American most of the time; friends call me 'American Chris' and I'm proud of it. Once that go-getting American spirit gets into your blood you can't get rid of it. No, Ulric, you'll find Sweden too slow for you."

Folke Svenberg, the host, had been quiet but thinking. "Probably some fellows get 'Americanized' faster than others. Maybe in a year like yours, Jensen, you saw only the good things

in America, and the memory you have of your experience is a bit artificial. It must make a difference what line you're in, too. With me, half in business, half in academic circles, I know I feel some things especially. For example, in America the competitive spirit is strong, but so is the idea of team-work. In offices and factories and even in universities, men can work together toward some common goal. What bothers me here at home is the back-biting, and the bitterness in the rivalry for jobs. We get along fine in our own outfit. But frankly, if it should ever become unpleasant, I'll just pull up stakes and go back to Cleveland. Or if it gets unhappy here for Mary we'll go. She'll willingly stay here, but I guess maybe she'd rather be in her own country, and I feel almost as much at home in one place as the other. I'm really a man with two countries. In a way I'm more interested in what goes on in Washington than in what happens in Stockholm, and I'm a good deal more in sympathy with American foreign policy than I am with the neutral attitude of Sweden."

"That may be," said Gustafsson, "but right in the next room you have a baby son. Do you want little Karl raised as a Swede or as an American?"

"There you've touched a sensitive spot, Gustafsson. Karl ought to get his schooling here, at least through *gymnasium*. After that I don't care. If he gets through that thorough grounding, he can then go anywhere and build a good life. His mother sees that, too, though she doesn't quite like to admit it."

Then Haldvik spoke up: "You're right enough about the place to get

an education. In all our northern countries, we get a good sound training—in languages, science, everything. That's just why any of us can get jobs in America whenever we like. We're better prepared than their own graduates."

"Well, that's only partly true," objected Svenberg. "Those Americans are a lot better trained in human relationships. They know how to work together. And they are trained in a more highly specialized way than we are. America is so big that the fellows over there can specialize on some little part of a job, and get really expert on how to make a window shade or how to operate on the third finger of the left hand. We here have to master whole processes because we aren't big enough to divide the work into little pieces. And think of all the laboratories and the machines they have to work with. I sure miss the computing machine I used for a while in New York. Why, it sometimes takes me a week to do a job I could finish in fifteen minutes on that mechanical brain... This readjustment to a small country is a bit tough sometimes... and the worst of it is the attitude of people—they're so suspicious of any change you want to make, and always watching, too, for fear you'll get the best of them in some way. You have to be so careful all the time..."

"Oh, I don't let that bother me," It was the bluff Haldvik. "I don't try to readjust to them; I'll let them readjust to me."

"What would really be perfect," said Jensen, "Would be to live here where the pace is more reasonable, but have a chance to go over to America every two or three years for new ideas and

general stimulation. It's too easy to get in a rut here. But it's good to be able to go skiing—"

"And to have good opera cheap," added Sommerberg.

"And to be able to talk with people who've been reading good books," chimed in Gustafsson, "and who know how to play poker! How about it, Ulric, will you join the Repatriates' Club now so we can get down to our game?"

"I'll admit," laughed Ulric, "there couldn't be a better persuader than this group right here. Maybe it's just we six who have the best of both Sweden and America. One makes more money over in America, but one is more comfortable, has more security, here. It's a freer, more democratic society in America, yet Sweden too is losing a good deal of its stiffness and class distinctions. I think I feel a strong wind blowing from the West. Stockholm has certainly changed a lot in the five years I've been away. Maybe I'll stay and be like cousin Lars,—he kept talking for fifteen years about going back to his beloved America, but he never did. And of course when he finally became General Director he knew he couldn't leave, and that he couldn't do any better even in the land of the dollar. Come to think of it, there are an awful lot of 'Yankees' like ourselves in big jobs over here, in business and government and universities...."

But we must leave these six men and their poker and their discussion to go on and on—as it goes on day after day and year after year. The comments have been woven together in fictionalized form out of the evidence of

hundreds of conversations and a number of letters. Everything can be documented with parallels. The poker game itself was a historic event which determined a man to stay home.

These six men were of course a selected sample of the repatriate group, and not typical of the mass. This was a contingent of migrant students. If we were to sample other groups, or to survey the total population, of not only intellectuals but all emigrants, we would find diversity as wide as society itself: taxi drivers, musicians, journalists, officials; men and women... Even to name broad categories would be difficult. Some of the returnees through the years have been simply failures or unfortunates, the remnants of broken hopes, men stalked by disease or accident crawling home for care. Some were the lonesome and heartsick sailing back, perhaps after years abroad, to a home of dreams remembered, a home that existed only in imagination; such were the dupes of double illusion, who had lost both the dream and the reality. There were also the young adventurers who went out to see the world, with no fixed purpose otherwise. A few were misfits, unadjustables; discontented at home, they had looked for America magically to solve life's problems. Perhaps in rare cases it did, but most of the rebellious misfits of Scandinavia were (probably) disappointed grumblers on both sides of the ocean. Some were shuttlers—indecisive souls who wandered back and forth across the Atlantic, with no fixed abode on either side. Uprooted, they knew not how to put down roots again. Some of these people became emigrant agents or their assistants, advising and aiding the more innocent. There were these

and many more subspecies of repatriated Yankees, but the typical Scandinavian emigrant was not among them.

For the typical emigrant—if such an improbable being can be imagined—had left the North to found a permanent home in the New World. He had washed the North right out of his hair. When he had built his farm in the Middle West or established his business in the city, he stayed there, and his children became pure American. Emigration was to these northerners a serious and final business. Of those who returned most did so in disappointment. Few, indeed, were the Scandinavians who, like many of the Italians, sailed the ocean deliberately to earn money and go home again. The “typical” Scandinavian emigrant never appeared as a repatriate; therefore any group of repatriates is atypical of the emigrant horde.

Herein, however, we have chosen to focus on the one important segment of emigrants who went to America with some intention of returning—the young academics. These twentieth-century heirs of the Viking tradition went out by steamship and airplane instead of by longboat; they traveled with notebook and typewriter instead of with spear and sword. They, too, were drawn to the centers of wealth and ideas. Whether they stayed for six months or six years the things they saw and what they carried home with them transformed them as individuals just as the experience of the Vikings transformed them, and the total effect of their learning on twentieth-century culture is doubtless as far-reaching as was the effect of the Vikings’ travels on the culture of their day. What then are the characteristics of this unique segment of

repatriates: the students and researchers, the engineers and teachers and doctors and business men?

Perhaps the most pervasive characteristic of these individuals is a subtle thing that might be termed tentativity. Probably all of them have been more or less tempted to stay in America (and some of their colleagues did so). Others were eager to remain and returned to their northern homes only because of the obligations of the fellowship grants which had been their only means of getting to America at all. Others had been proffered jobs that flattered and appealed. Still others had fallen in love, but had not quite convinced the partners to follow them to Denmark or Norway or Sweden. The magnetic attractions of America endured. America became for many of these returnees not just a dreamland of escape but a realistic alternative. If the job in Scandinavia became frustrating or unpleasant, what matter? Many a man took the attitude, “I’ll do it as long as I like it, and if things don’t go as I wish I’ll simply journey back to America.” The mooring pins were loosened; the bonds tying him to job and place were lighter, more tentative, than for the man who had never left home, and who therefore felt he had no choice, for whom everything depended on that one job and that one circle of known people. The man who had alternatives was a freer man—and he could afford an attitude of tentativity.

Dual identification is a second hallmark of the repatriate. This experience in the acquaintance with two cultures affects individuals in different ways. For the most self-confident it means a dual identification, a broadening of the sense of citizenship to include two

loyalties, two sets of interests, and friendships spanning the ocean. For the least confident, at the other extreme, it may mean such a weakening and disruption of personal ties that they feel no firm sense of belonging in either society. For the great majority, it means a combination of the two tendencies: a certain degree of identification with each of the two cultures and countries, and at the same time a sense of weakened relationship with each—two halves but not a whole. As a result of this bifurcation, these people are often in the unhappy position of being out of tune with their friends in both places on significant issues such as foreign policy or socialism or religion.

A point of particular significance for Scandinavia is that the repatriate suffers from no adverse social attitudes. Quite the contrary, in an area often called the most Americanized in Europe. His problems of adjustment are within himself—and probably his chief trouble is that he cannot forget the pleasures and the freedoms of the America he has left.

The extra-national concerns of returnees reach beyond the special identification with the United States. These academic Vikings who have established contact in one country beyond the Skagerrak find it easy to go farther. They have become international in outlook as well as experience, and they contribute notably to Scandinavian participation in world concerns. An engineer returned from the United States was a "natural" for an engineering management job in Egypt or Pakistan, or for appointment as representative of his nation to high level international technical conferences. So-

cial scientists, and others too, often gravitate toward posts in the United Nations, or the interparliamentary union, or the diplomatic service of their respective states.

This international outlook is also related to other things beside the American experience. It is partly a function of the small size of the northern countries and their closeness to other centers of European culture. It is affected, too, by an age-old tendency of Scandinavians to travel. The sea routes have long been open, and the sun, the wealth and the culture of southern lands have acted as magnets for visitors from the North.

Yet above all, the characteristic that modifies and illuminates all other characteristics is diversity. The bi-cultural experience, on almost any plane of human activity, increases a person's differences from his fellows, expands his range of contact, and enhances his personality.

To conclude with a highly subjective evaluation of the Scandinavian intellectual repatriate:

His broadened experience has given him also a widened personal acquaintance which he cherishes. It has increased his tolerance and deepened his understanding of his fellow man. It has enlarged his poise and self-confidence. It has given him greater independence of thought and movement, for it has thrown him, more than his own society would have done, on his own inner resources. It has had the effect of diminishing his sense of belonging to Norway or Sweden or Denmark, and simultaneously of enhancing his sense of belonging to the world.

There are hundreds, yes, a few thousands of just such intellectual repatri-

riates. Frequently they are leaders in their professions and their communities. As youths they crossed the ocean with the eagerness of adventure kindling their senses; they stayed for a year or four years or eight, and they took back with them a wealth of sharpened skills and ripened ideas that make the loot of the older Vikings seem insignificant indeed.

Dr. Franklin D. Scott is Professor of History at Northwestern University. He has taken a special interest in the Scandinavian countries and their cultural interchange with the United States. Among his books are "The United States and Scandinavia" and "The American Experience of Swedish Students."

SWEDISH CHINA

By BETTY JEAN TWIEG

A spray of harebells blooming from its face,
The china dish recalled a scene to me —
A hill of wild flowers posed above a sea.
They looked so cordial, fresh; displaying grace.
I touched the flowered motif; followed space
With hands that pressed the blossoms lovingly.
Their vibrant beauty spelled a special plea,
The miniatures — fragmentary as lace.

The images of blossoms on a hill —
Captured! on china plates were sleek, demure,
Remembrance of a different land and sky.
A replica of Sweden, haunting, still:
A placid blue and challenging contour,
A souvenir of meadows — wild and high.



Danish Information Office

*Curious rock formations, named the Lions' Heads,
on the coast of Bornholm*

THE PEARL OF THE BALTIC

By HANS HJORTH

Reprinted from the Danish Foreign Office Journal

A LONG way from the nearest Danish coast and near enough to the southeast corner of Sweden for it to be in sight, lies the solitary island of Bornholm, at the deepest point in the Baltic. Not only in its location does it differ from the rest of Denmark, but also in its geology, history, popular speech, and in part its occupations. In sentiment, however, the Bornholmer is as wholeheartedly Danish as any of his fellow-countrymen.

It is a small, compact island, shaped like a rhomboid, with an area of 227

square miles (587 sq. km.). The greatest distance across is 25 miles (40 km.).

The island and county of Bornholm has a population of about 50,000, nearly a fourth of whom live in Rønne, the largest town. Habitation otherwise is scattered, there being no real villages as in the rest of Denmark.

Artists' Playground

The island is of granite formation, with rugged coasts to the west and north. The geology of the south coast is more recent, consisting of sandstone, slate, clay and carboniferous formations, chalk, etc. The most recent of



Danish Information Office

*A fleet of cutters from outside Bornholm fish for salmon in the Baltic
and use the island as their operational base*

the Mesozoic formations is the local Arnager limestone; and as this is about as old as the deepest limestone deposits in the rest of Denmark, it follows that Bornholm existed before the foundations of the rest of the country were laid.

The climate is mild. Late summer often continues into October. Grapes, mulberries, and figs will ripen in the open.

The scenery is very richly varied. Rocky headlands, patches of heath, and extensive dunes alternate with lush fields and delightful woods and copses. The interplay of land and sea gives very beautiful scenic effects. Since Bornholm is also the driest part of

Denmark, and the lighting—for some unknown reason—imparts its own tints to the landscape, it is not remarkable that the island is popular with holiday-makers and artists, who delight in the tranquillity, beauty, and individuality of Denmark's eastern outpost. The "Bornholm painters" form a special group in the history of Danish art.

Bornholm is a paradise for geologists, botanists, and ornithologists. The undulating ground is well stocked with game, and the Danish King traditionally goes shooting once a year in the State forest of Almindingen, which has an area of over 6,000 acres (2,500 hectares).

People and Culture

The population is pure Danish except for an insignificant Swedish strain due to immigration from neighboring Skåne, once a Danish province. There is no evidence of any Baltic, German, or Semitic immigration. The local dialect has the character of the old eastern Danish dialect, which differs from the western Danish spoken elsewhere. Peculiarities of dress, habit, and custom are becoming obliterated in this levelling age, though attempts are made to maintain old traditions.

Intellectually, the Bornholmer must stand high, for many pioneers of Danish intellectual life—scientists and artists—have been of Bornholm extraction.

There are no millionaires here, and no poverty; and, as in the rest of Denmark, the sick and the aged are well cared for. Farmers sow and harvest,

*Danish Info. Office*

*Smoked herring is hung
up to dry on wooden frames*

fishermen cast their nets in the sea, and the blows of hammers on granite ring out in rivalry with the steady throb of engines.

The principal occupation is a fairly industrialized agriculture, growing seeds, roots, and grain. Cattle breeding stands high; and tuberculosis in cattle has been abolished, as it has everywhere in Denmark. The principal exports are butter, bacon, ham, and cheese.

The island's maritime situation favors shipping and fishing. Excellent passenger ships maintain daily connections with Copenhagen (taking eight hours); there is a busy traffic of cargo ships; the fishing fleet lands quantities of salmon and cod in the winter and herring in summer. The salmon is a valuable export commodity; and the herring, caught during the night, are

*Danish Info. Office*

*A worthy representative
of Bornholm fishermen*



Danish Info, Op

The powder magazine at Frederikso, seen from the lighthouse on Christianso

cleaned, dried, and smoked in the course of the following day and shipped to Copenhagen the same evening.

Granite and sandstone are extensively quarried as the raw material for road construction, house-building, piers, and monumental use. Polishing gives the granite a handsome black or flamed surface.

The rich deposits of kaolin and clay provide raw material for pottery-making; the excellent fire-bricks and glazed drain-pipes successfully compete with the best in Europe. Smaller factories produce artistic goods of earthenware and Bornholm stoneware, the best of which enjoy a high reputation abroad.

The Bornholm towns are friendly and tidy places with cottages and pleasant little gardens. The many herring smoke-houses with their peculiar con-

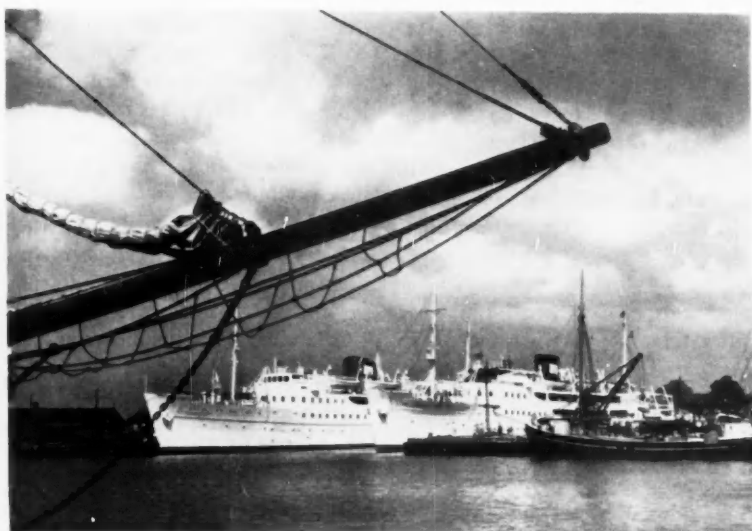
struction are a distinguishing feature of the landscape. Old-world half-timbered buildings with tarred beams and whitewashed wall surfaces are characteristic of town and country.

Fortress Churches

The fifteen country churches (most of them dating from the twelfth and thirteenth centuries) include four round churches, a form known only in a few places in southern Sweden and Denmark. The vaults are borne by a heavy circular pillar in the center of the building. The upper stories indicate that the churches had a defensive purpose, for which there is a historical reason.

The history of Bornholm is a record of ups and downs and changing political possession. According to the earliest historical records, the island was an independent kingdom; it probably came under Danish rule about the year 1000 A.D. In 1080 A.D. Adam of Bremen described it as having Denmark's most widely known harbor, conveniently situated for the great traffic with the Russian rivers. Commercial relations with foreign peoples brought wealth to the island, a fact proved by many grave finds. Its prosperity was a temptation to the Wends, who from their strongholds on the Pomeranian coast raided the island for its corn, cattle, silver, and well-fed women.

As places of refuge the population constructed circular fortresses, traces of which can still be seen. Conditions in the Baltic were unsettled throughout the Middle Ages, and so the heavily built stone churches were also adapted for defense. This applies to some of the rectangular churches as well as the round ones.



Danish Information Office

*The harbor of Rønne with two of the large passenger ships
that maintain connection with Copenhagen*

Hard Taskmasters

But others besides sea-rovers had their eye on Bornholm. The Crown and the bishops of Skåne struggled for possession of it. The ruins of the bishop's castle of Hammershus and the royal castle of Lilleborg testify to the energy with which they defended and consolidated their power. The outcome of the struggle was that Bornholm passed into the control of the Archbishopric of Lund for 375 years. The population were impoverished by taxation and compulsory labor services.

When the Hanseatic League of northern Germany asserted its power, Bornholm gained a share in the enormous revenues of the herring fisheries, and the towns became fairly prosperous. But as they were poorly defended they

were a constant prey to attack, plunder, fire and robbery, which went on for a hundred years. In 1525 the Danish King mortgaged the whole island to the rulers of Lübeck. For fifty years the Lübeck governors behaved there as they liked, and their rule was even harsher than that of their predecessors.

After a brief period of Danish rule Bornholm was captured in 1645 by the Swedes, who controlled it for fourteen years. By this time, however, the patience of the Bornholmers was at an end. The Swedish governor, Colonel Printzenskjöld, was killed by conspirators, Hammershus was taken, and the island was handed over to the Danish King, Frederik III. Bornholm has remained under Danish rule ever since. During the Second World War it was occupied, however, by German and

later Russian troops. The Russians withdrew in 1946 after eleven months of occupation.

In spite of—perhaps even because of—their vicissitudes, the people of Bornholm are unshakably loyal to Danish rule, and will undoubtedly remain so whatever the future may hold.

Christiansø

No account of Bornholm can close without a reference to Christiansø, the name given to a group of tiny, picturesque islands and rocks which lie ten miles north-east of "land", as Bornholm is called there. They have the same population, geology, history, and language, but they are inhabited by only 150 persons, chiefly fishermen and their families. Vegetation is so sparse that it would scarcely feed a cow. There are no vehicles, no cinemas, no local taxes. Drinking-water is rainwater gathered in a reservoir in the rocks. Local affairs are administered directly by the Government, which owns and lets all houses and other buildings. There is a church, a school, a library, and of course a lighthouse with a fog-

horn service. The Government agent is lighthouse-keeper, chief of police, and customs officer. A mail boat brings letters and all supplies from Bornholm. A Government-licensed storekeeper, who also runs a boarding house, deals in everything.

In the middle of the seventeenth century the two largest islets in this little group were fortified, and most of the extensive fortifications still remain. Thick walls with loopholes and heavy towers and bastions were built on the bare rock from local granite. Two long rows of houses, forming the only "street", which used to be barracks for several hundred men, are inhabited now by fishermen. They have remained unchanged, and no new buildings spoil the original, picturesque panorama. The sea forms the finest of backgrounds for the yellow-washed houses, the weathered walls, and the rock faces. The whole makes a uniquely romantic setting of old architecture and natural beauty, surviving the destruction of centuries of war and unrest. There is nothing more beautiful this side of the Alps, many people say.

Hans Hjorth, a resident of Bornholm, is a musician, ceramic artist, and art historian. He is also a former official in the local government of Bornholm and is the editor of the standard work about the island.

THE ELFKIN

A SHORT STORY

By JÓN DAN

Translated from the Icelandic by Mekkin S. Perkins

BACK in the fifteenth century a farmer and his wife lived on a prosperous farm called Sandlækur, generally known as Lækur. They had two sons. The older son, Egil, a promising lad, was four years old. He was the apple of their eye. The younger son was three.

One summer day the boys were out playing with the ponies. Egil led a young mare to a gravelly ledge and mounted. His brother gave the horse a slap on the flank and it was off.

At that moment a herd of horses came galloping by. The day was hot and a cloud of dust raised by the horses' hoofs frightened the younger boy so that he ran home.

But Egil was enjoying himself greatly. He rode the mare in the midst of the herd, waving his arms and urging the horses on. With nostrils flaring and heads raised high, the horses raced toward the mountains.

Soon, Egil became terrified. He was tossed from side to side on the mare's back in the midst of the herd. In vain, he tried to turn his horse homeward. But he had lost control. The horses went completely mad. They raced round and round in circles. At the river, they dashed across, splashing mud and water all over the boy. But on reaching the lava field, they slowed down and spread out. Here Egil jumped down. Worn out, he threw himself on the ground, rested his head against a mossy hummock, and cried himself to sleep.

Next morning, hungry and frightened, he ran among the horses hunting for his mare. Again he managed to mount her and tried to turn her homeward. But again she went with the rest of the herd galloping toward the high volcanic peaks. Here, as the horses turned around, the boy was thrown to the ground, where he lay unconscious.

When he came to, the horses were all gone.

That night he was found by the farmer from the farmstead Bær who was returning home with his servant Philippus from a trip to southern Iceland for a load of dried fish. Before a tall gray rock stood the little boy in a red jacket, green homespun pants, red socks under greenish sheepskin shoes trimmed in white, and with a red knitted cap on his head. Dusty, dirty, and covered with horse hair, he looked as if he had just stepped out of the rock. At sight of him, the farmer could hardly believe his own eyes. He dismounted and advanced toward the boy.

At first the boy hung back, frightened, but assured by the farmer's friendly face, he ran forward, and throwing his arms about the farmer's neck, burst into tears. The farmer caressed the warm arms of this little child he had found in the wilderness, far from human habitation, a weeping child that had stepped out of a gray rock where the elves dwelt—an elfin child.

"Who are you?" the farmer asked. "Why are you here alone, little elfkin?"

At first tears choked the boy so that he could not speak.

"Go to your home in the rocks," said the farmer. "Is your home not among the rocks here?"

"My home is at Lækur," the boy said.

"At Lækur?" the farmer repeated. Turning to his servant, he asked: "Is there a farm called Lækur?"

"There is no farmstead by that name in this district," replied Philippus. "Leave the boy here. He is an elf. No human boy could have found his way here into the wilderness."

"I would like to take him home to my wife," the farmer said, pensively. He had lost a young son two years before. "She would love to have him to replace the son we lost."

"Leave him here," warned his companion. "He is an elf. You will be fearfully punished by the elves if you steal him. Leave him alone."

"But the child is lost."

"The elves will take care of him."

The farmer tore the small arms from about his neck and mounted, still keeping an eye on the boy. When the boy ran after him crying bitterly and calling: "I want to go home!" the farmer stopped his horse. "Climb up and ride behind me," he said. "Put your arms around my neck and I will take you home to mama." He rode off with the elfkin behind him.

They spent the first night in a cave. The farmer spread out a sheepskin for the boy to sleep on, put three coverlets over him and kept watch all night. He thought of his wife's joy at getting this son. But his conscience bothered him. What if the boy was human after all? Taking him would grieve his parents. But if he was human, he would starve

to death in the wilderness. And what if he was an elf? Perhaps the elves had meant that he should replace the lost son. The farmer vowed never again to disturb the elves by cutting the grass on the hillock at home where they dwelt.

The farmer, the servant, and the boy rode all the next day, stopping at night in a public shelter of sod and wood. The following day they reached home.

Great was the joy of the farmer's wife at getting a son to replace the one taken by death. When the boy cried and called for his mother, the farmer's wife took him and played with him, as she had done with her own son. Lifting him up on her shoulders, she ran with him across the fields. She came home dead tired, put him to bed and said prayers over him. When he had fallen asleep, her eyes sparkled as she answered her husband's worried look with: "Today you have brought good fortune to our home."

They named the boy Alfur, the elf. for deep down in their hearts they believed he was not human. Otherwise they could not have slept at night for worry about his sorrowing parents. News of his loss never reached them on their isolated farm. It was impossible that a human child had found his way into the wilderness, they thought. Besides, the boy kept talking about his former home, a beautiful farm with many people, horses and sheep, and vast meadows. Only in elfin land was there such beauty. And his clothes! Never had the farmer's wife seen such beautiful homespun cloth or such fine knitting. And the two buttons on his jacket were of silver.

The farmer and his wife brought him up as their own son and learned to

love him dearly. They told no one that he was an elf. They said he was the son of a poor cousin living in southern Iceland.

The boy himself grew up believing he was their son. Sometimes he would hear disturbing remarks, and he noticed that Philippus seemed to be afraid of him. As he grew up, he would at times try his strength against the old man, laughing and tussling with him. Philippus would break away with a prayer on his lips and a terrified gleam in his eye, muttering: "You are not human."

"Not human!"

Alfur could not understand what the old man meant by that. It was, of course, nonsense. And yet, why did the neighbors say he had not been born at Bær, but had been brought from some other place? In appearance he was unlike his parents. He was fair and large; they were dark-haired and rather small. When Alfur asked his father about this, the farmer always assured him in a quavering voice: "Certainly, you are our son!"

Sometimes Alfur accompanied Philippus to Dalur, a farmstead where the old man's sister lived. There he would play with the daughter of the house, Dagbjört. As time went on, he often went there alone. His visits became more and more frequent until he and Dagbjört fell in love.

"When my parents give up farming, I can get married," he told Dagbjört one day.

"Who are your parents?" asked Dagbjört.

"Why do you ask that?"

"Everyone says the farmer at Bær and his wife are not your parents."

"Why do they love me so dearly? Why do they always say that I am

their son?"

"I don't know. But my mother has asked me to find out who your parents are."

"Is she worried about that?"

"She is proud and does not understand me."

"Sometimes I have strange visions," said Alfur. "I see a beautiful farmstead, much more beautiful than any in this region. I see a herd of horses galloping on and on. I myself am riding a horse in the midst of the herd. I ride and ride. Then darkness and a horsey smell. I fall. I am sick. I ride for days behind my father. I see all this. Perhaps it is only a childhood dream."

He gazed thoughtfully at Dagbjört as he spoke. Then, stretching out her hand, she took his, and they both blushed.

In the spring Alfur asked his father's permission to go along on a journey to southern Iceland for a load of dried fish. "Phillipus will go with me as usual," his father said. "You must stay at home and look after the farm. I cannot entrust that to anyone else."

"You have never allowed me to help with the ingathering of the sheep from the mountain pastures in the autumn," the boy said.

"I can do that best myself."

"Our neighbors make fun of me. They say you will only let me do work fit for a girl."

"Have I been unfair?"

"You have been the best of fathers. But you are growing old. The day will come when I must make these trips in your stead."

"I am afraid of losing you if I permit you to go."

"What do you mean by that?"

"Nothing at all," his father said, looking at the ground. "But your mother and I could not bear to lose you."

Alfur never brought up the subject again. Besides, Dagbjört now took up all his thoughts. He could not hide his love for her. His parents saw it. Philippus saw it too. One day the old servant rode to Dalur to have a talk with his sister, Dagbjört's mother.

When Alfur called at Dalur a few days later to ask for Dagbjört's hand in marriage, he met with a cool reception. The girl's mother interrupted him. "Who are you?" she asked.

Alfur turned pale. "You know my parents, the farmer at Bær and his wife," he said.

"They are not your parents. You were four or five years old when you came to Bær."

"Who told you that?"

"We, your neighbors, all know it."

"But my father says..."

"The farmer at Bær is not your father. At first he said you were the son of a poor cousin of his. Later we learned that was not true. I will not give my daughter in marriage to a man of unknown parentage."

"Can I not be as good a husband although I do not know who my parents are?" went on Alfur.

"You cannot. The truth is bound to come out. Then I would rather my daughter were not your wife. A call may come. You may have to return to your former home. And I do not want you to take my daughter there."

"Where?" asked Alfur sharply.

"To the home of the elves," Dagbjört's mother blurted out. "You are not human. You are an elf. God have mercy on us!"

At this, Alfur leaned against the door-

post for support. He remembered the strange remarks he had heard and what Philippus said. "Not human!" he repeated.

"I have said more than I intended," said Dagbjört's mother. "I have long heard rumors about you. Now I have the proof. My brother came to warn me not to give my daughter to you in marriage. He was with your foster father the day you were found in the mountains. You were standing by a rock in which the elves dwell. You are not human."

Without answering, Alfur turned and left the house. Outside he mounted and rode home.

That evening after everyone had gone to bed, Dagbjört came riding to Bær. Her greeting, "May God be with this house," was heard from outside the window above Alfur's bed. Alfur rose at once, dressed, and went out to meet her.

She looked lovely in the soft twilight as she stood there, holding the reins. "Mother tells me you are not human," she said.

"There are others who say that too."

"I know. For that reason we cannot be married here among humans. But I will go with you to your elfin home. There we can be married."

"I don't know where my home is," said Alfur.

He stood there for a while, silent. Then suddenly he took Dagbjört in his arms, saying, "I am going on a long journey to find out the truth of this matter, to find out where my home is."

"Where our real home is," said Dagbjört. "I will wait for you."

When Dagbjört had ridden away, Alfur went to his foster father and

once again asked who his real parents were. This time the farmer confessed that he had found the boy leaning against a rock in the mountains and had taken him home to replace his lost son.

"Do you believe that I am an elf?" Alfur asked.

"Well," the farmer hesitated. "I don't see how a human child your age could have made his way into the wilderness without help. I took you to be a gift from the elves to replace our lost son. Moreover, you said your home was at Lækur, and there is no farm by that name in that region. So you must be an elf."

For a few minutes Alfur was silent. Then suddenly he spoke. "May I have two ponies and lunch enough for a long journey? And may I take Philippus with me?"

In spite of his foster mother's protests and Philippus' objections to going, Alfur set out to find the farmstead Lækur and prove that he was human. As he kissed his foster mother goodbye, she slipped into his hand the two silver buttons that had been on his jacket when he was found.

Alfur and his servant rode until they came to a settlement. Here Alfur went to a farmhouse and asked if there was a farm called Lækur anywhere in the region. He was told there was no farm by that name. At the next farmstead he got the same answer. At the third one the farmer said there was a farmstead called Sandlækur not far away.

After riding for some distance, Alfur and Philippus pulled up before a large, beautiful farmhouse. At the door they met a tall, well built young man about the same age as Alfur who said the farm was called Sandlækur. "May I ask whence you come?" he asked.

"From afar," Alfur said.

Seeing that the travelers were weary, the stranger invited them in and led the way to the guest chamber.

"Are you the farmer here?" asked Alfur.

"I am about to take over from my parents."

"Are they still living?" Alfur went on.

"Yes. But I am to be married this fall; then I will take charge."

"Are you an only child?"

"I had a brother who died . . . May I ask where you are going?"

"This is my destination," said Alfur.

The young farmer stared at Alfur. "This farmstead!" he repeated. "Why have you come here?"

"To find my life," answered Alfur.

The farmer hesitated. "May I ask who you are?"

"My name is Alfur and this is my servant."

"You seem to be a responsible man; your clothing and your servant bear witness to that. Please do not make sport of me, a poor farmer."

"I am not making sport of you," said Alfur. "But I am a happy man, for today I am released from bondage."

When they had eaten, the guests were taken to the *baðstofa*, the bed-sitting room. Here were many people sitting on the edge of their beds in the twilight. Alfur and his servant walked down the aisle between the beds, shaking hands with all of them. On a bed at the farther end of the room sat an elderly woman. Opposite her a man of about her age. Alfur knew they were his mother and father. Hesitating before the woman, he bent down and kissed her on the cheek. She seized his hand, looked at his blond hair and into his blue eyes. Her hand

shook and her voice quavered as she asked: "Your name?"

He hesitated a moment. "I am called Alfur," he then said.

"Whose son?"

"That we shall see," he answered, walking up to his father and kissing him.

Then he sat down beside his mother. "You must forgive my tears," she said. "I am old and sometimes childish. We had a blond, blue-eyed son who would have been your age."

"He disappeared eighteen years ago," her husband went on. "He was on horseback; must have fallen into a rift in the lava field. His body was never found. He was our older son, a promising lad. We were fortunate to have another, a fine, hard-working young man, who is about to take charge here."

There was silence in the room. The servants all sat still, listening.

"I was found wandering in the wilderness and adopted by a fine couple eighteen years ago," said Alfur. "They have brought me up as their own son."

"Eighteen years ago!" the old woman said. "Our son was lost eighteen years ago. His name was Egil."

"I am called Alfur," Alfur went on. Putting his hand in his pocket, he drew out two silver buttons. "My foster mother gave me these," he said, placing them in his mother's hand.

The old woman examined the buttons carefully. "These are the buttons from my son's jacket!" she said.

"I was allowed to make this journey to let you know that I am still alive," Alfur said.

"I will go back with you and repay your foster parents for your upbringing," his father spoke up.

"You cannot do that," said Alfur. "No human being can go to their home."

On hearing this, a shadow crossed the faces of his parents. "You will stay here with us then. You cannot go back to the elves," his father said.

"I must go back. I have permission for a brief visit only," Alfur said, taking his leave of them.

The following day Alfur and his brother stood outside chatting. "You are older than I," his brother said. "The farm rightfully belongs to you. I can go away."

"Are you not going to be married this fall?"

"I was going to be married."

There was a pause. Hastily, the brother then went on. "Everything here is in good condition: the buildings all in good repair, the cultivated area larger than ever."

"Please have a lunch put up for me and my servant," Alfur said. "But say nothing about it to our parents. I must go. When I am gone, you can tell them I am returning to my elfin home."

Next day as Alfur rode away, he turned to his servant. "So that you and my foster father will not get into trouble for having taken me, I pretended to be living with the elves," he said.

Then he added, "Because everything I love is at Bær, let us make haste and get there soon. And at Dalur my Dagbjört awaits me."

Jón Dan is a young Icelandic author and short-story writer. Several of his stories have won awards in the national competitions sponsored by leading Icelandic publishers.

SCANDINAVIANS IN AMERICA

One of the richest and most comprehensive August Strindberg exhibitions ever assembled outside Sweden was on view at the Brander Matthews Dramatic Museum at Columbia University in New York during November and December. It comprised more than four hundred photographs, representing the majority of Strindberg's plays in production, as well as rare books, manuscripts, programs, letters, posters and other items.

The collection placed special emphasis on Strindberg's historical dramas, which are not as well known abroad as many of his other plays. His first important work was, in fact, an historical play, "Master Olof," with Sweden's great Protestant reformer, Olaus Petri, as its central figure. It was written in the early eighteen-seventies but not produced until 1881. At the end of the century Strindberg returned to the historical drama and wrote a whole series of works of power and originality. The finest are perhaps "The Saga of the Folkungs," "Gustavus Vasa," "Erik XIV," "Gustav Adolf," and "Gustav III."

Poul Kjarholm, a Danish furniture designer, and Signe Persson, a Swedish ceramist, were the winners of the eighth annual Frederik Lunning Prize and shared the award of \$5,000.00.

This award, the largest of its kind in Scandinavia, is divided each year between two talented young designers considered by the committee to be of great promise to the future of Scandinavian design. It is presented to each winner at a ceremony in his respective

country during the month of December. The prize money is designated for use for travel and study abroad.

J. P. Seeburg, noted Swedish-born American industrialist, died last October in Stockholm at the age of eighty-seven. In the United States, he began his business career as a manufacturer of player pianos, and later changed to making juke boxes. He made several donations to promote the exchange of students between the two countries and for other cultural purposes.

Among the many current American art exhibitions featuring Scandinavian talent we might mention one on "Contemporary Danish Artists," which opened at the Riverside Museum in New York on January 4; an exhibition of paintings, drawings, and prints, by the Danish painter Kay Christensen at the Meltzer Gallery in New York on January 12; the three traveling exhibitions of "Graphic Art of Finland", "Scandinavian Printmakers", and the works of Rolf Nesch; and an exhibition of furniture by the Danish designer Hans Wegner at Georg Jensen, New York, in January.

A new residence halls complex, built at a cost of two million dollars, was dedicated at Upsala College, East Orange, N. J., on November 8. It will bear the name of the late Rev. Dr. Peter Froeberg. He was the first student to be enrolled at Upsala when the college opened October 3, 1893, and rose to become its second president, serving during the period 1912-1918. The new



*Architect's sketch of Froeberg Hall at Upsala College.
This and many other new buildings at Upsala have
been designed by the architect Jens Fredrick
Larson of Reynolda, North Carolina.*

facilities, providing housing for 550 students, complete the residence halls quadrangle. Bremer Hall and Nelse-nius Hall were built several years ago. Upsala College now has an enrollment of nearly 1500 students.

On January 20 Upsala College conferred an honorary Doctor of Letters degree on Carl Sandburg, the famous Swedish-American poet, singer of folk-songs and biographer of Lincoln. The largest audience ever jammed into Viking Memorial Hall greeted him on his arrival. At the degree-granting cere-

mony, the candidate was introduced by Dr. Walter W. Gustafson, head of the Department of English, and the citation was read by Upsala's president, Dr. Evald B. Lawson. After the formalities the eighty-years young leader in American letters spoke about education and books, about modern poetry, about civil rights, and read excerpts from his poems and *The War Years*. At the conclusion of his talk he took up his guitar and, to the delight of all, played and sang a number of folk songs in his inimitable way.

Carl Brisson, the well-known Danish-American singer and actor, died in Copenhagen on September 25, 1958. Through a long career he had won world fame for his very own brand of entertainment, a blend of music, songs and a charming personality. Born in Copenhagen, he started out in life as an amateur boxer but later went on the stage with a singing and dancing act. He enjoyed huge successes in Stockholm and London and almost overnight became an "international singing star". Later, with his one-man show he traveled, with his wife Cleo, all over the U. S. and most countries of Europe and was acclaimed as one of America's greatest showmen.

The Norwegian-born tennis star Molla Bjurstedt Mallory, who a number of years ago won several U. S. national championships, was one of the four stars elected last year to the Tennis Hall of Fame in Newport, Rhode Island.

Colonel Sigurd J. Arnesen, publisher of *Nordisk Tidende*, who is retiring from public life after fifty years of active participation in Norwegian-American community affairs, was honored at a testimonial in the Norwegian Seamen's Church in Brooklyn on November 15, 1958.

Dr. Edwin J. Vickner, head of the Department of Scandinavian Languages at the University of Washington in Seattle from 1912 to 1947, died at his home in St. Peter, Minnesota, on September 29. His age was 80. Born in

Stockholm, Dr. Vickner came to this country at the age of 15 and received a doctorate from the University of Minnesota in 1905. He and his wife, who survives him, took a warm interest in Gustavus Adolphus College at St. Peter, and their benefactions to this school over the years totaled more than \$100,000, including the Almen-Vickner 6,000 volume library.

Professor George de Hevesy of Sweden, winner of the Nobel Prize in chemistry for 1943, was named on November 27 as the second recipient of the \$75,000 Atoms for Peace Award. The 73-year-old Hungarian-born scientist and teacher was chosen from a list of 111 nominees representing nineteen nations.

He was cited for his pioneer work in the use of radioactive isotopes. Professor de Hevesy came to New York in January to receive the award, which was established in 1955 as a memorial to Henry and Edsel Ford, in response to President Eisenhower's appeal in Geneva in 1955 for international efforts to develop nuclear energy for peaceful purposes. The first winner, named last year, was Professor Niels Bohr, Danish physicist and Nobel laureate in 1922.

George de Hevesy was born in Budapest and educated in Germany and Switzerland. Via Denmark he came to Sweden in 1943, and two years later he became a Swedish citizen. He is professor at the Research Institute for Organic Chemistry of Stockholm University.

THE QUARTER'S HISTORY



DENMARK

PREMIER H. C. HANSEN, who has also been his country's foreign minister for five years, resigned in that capacity on October 4. His successor as foreign minister is another Social Democrat, Jens Otto Krag, 44, until then minister for foreign trade.

This change had been expected for quite some time. The Premier pointed out that reasons of health made it impossible for him to remain in charge of two ministries. Soon after it became obvious that the premier's sickness was no diplomatic disease: five days later he underwent surgery for an affliction of the throat.

THE CURRENT SESSION of the Folketing, the Danish parliament, began on October 7. Part of the opening ceremonies were attended by King Frederik and Queen Ingrid and, for the first time, by the heir to the Throne, Princess Margrethe.

THE COMMUNIST PARTY of Denmark split wide open during and after the party's twentieth convention, which took place in Copenhagen October 31 through November 2. For the first time Aksel Larsen, party chairman through 27 years, was not reelected, neither to that post nor to the executive committee. In the presence of prominent foreign guests, among them Piotr Pospelov, Secretary of the Communist Party of the Soviet Union, Larsen was

sharply attacked for his "revisionist" ideas which he refused to retract. After Larsen had proffered these ideas fairly successfully on party meetings in different parts of the country, the new executive committee under the leadership of the new party chairman, Knud Jespersen, a union leader and city council member from Alborg, read Larsen out of the party.

Aksel Larsen refused, however, to resign from his seat in the Folketing, and founded a new party, *Socialistisk folkeparti* (Socialist People's Party). The new party adheres to the Marxist-Leninist principles and is close to the Communist Party ideologically, but refuses to dance to the Russians' tune. The split is considered the result of a severe crisis inside the Communist Party that has been brewing for a long time and became acute during the Hungarian revolt in 1956. This crisis caused the loss of 21,512 votes and 2 seats in the Folketing in the election in May, 1957 when they obtained only 72,312 votes and 6 seats.

A SUGGESTION by the West German minister of defense, Franz Joseph Strauss, caused a wide-spread debate about Denmark's defense. Strauss had suggested on November 6, that Denmark and the West German state of Schleswig-Holstein be taken out of NATO's northern region and added to the central region consisting of the rest of West Germany, France, and the Benelux countries. Such a reorganization and a common supreme command for the Danish and West German navies

would, according to Strauss, improve efficiency, since the main task of these navies in case of war would be to defend the Danish straits against attempts by Soviet submarines and surface raiders to force these waters and break through into the North Atlantic. The debate proved that opinion was split in military circles, but the idea to exchange the present close defense ties with Norway for closer cooperation with West Germany was hardly attractive to Danish public opinion, which has not forgotten the memories connected with the sight of German uniforms at the time of the Nazi occupation during World War II. "What would it help," asked Denmark's largest newspaper, *Berlingske Tidende*, "if our defense was improved at the expense of the willingness of the people to defend the country?"

THE AUTONOMOUS REGION of the Faroe Islands on November 9 elected a new Lagting, the regional parliament for this distant archipelago. The election campaign had centered completely on the question of the generally desired expansion of the fisheries jurisdiction to 12 nautical miles. (See the article "The Fisheries Dispute in the North Atlantic" in this issue). In Denmark proper as well as in the islands the election was awaited with great suspense since there was a possibility of a spectacular victory for the separatist Republican Party which had taken an extreme stand on a question of decisive importance for the economic future of a region entirely dependent on its fisheries. However, the Republicans gained only about 300 votes and one seat. The real victors were the Social Democrats who do not desire to cut off

all ties with Denmark and make this tiny community of only 33,000 people fully independent. The Social Democratic Party is now the largest in the islands. It has 8 seats in the 30-seat chamber. The Unionist Party kept its 7 seats. The Republicans also have 7. The People's Front lost one of its formerly held 6 seats. The old Autonomy Party kept its 2 seats and the Progressive Party its only one.

A COPENHAGEN court passed a sentence on November 14 which shows that Danish authorities still adhere to the old Nordic principle that the law must be equal for all. A motorist was condemned to 14 days in jail and his license was suspended for a year for driving under the influence of alcohol. The defendant was the head of the traffic police of all Denmark outside Copenhagen.

A NORWEGIAN seamen's church in Copenhagen was consecrated on November 21 in the presence of King Olav V. The church is a gift from the Norwegian people and Norwegians in Denmark, and the means had been collected at the 50th anniversary of King Haakon's accession to the Norwegian throne. King Haakon's Church, as it is called, was consecrated on the 52nd anniversary of the day when Haakon, then Prince Carl of Denmark, left his native Copenhagen to become king of Norway.

A FOREIGN CURRENCY SURPLUS of more than one billion kroner has caused great optimism among many Danes, after their country has been in the red with respect to foreign currencies for many years. However, an OEEC yearly report about Denmark, published on December 8 warned against too much

exuberance. The surplus, says the OEEC, is largely due to favorable conditions beyond the control of the Danes such as falling prices for import items and an excellent harvest. However, warns the OEEC, the surplus may vanish completely if the economic activity rises too rapidly in comparison with income from abroad or if import prices rise again. For this reason, advise the OEEC experts, a most careful economic policy is indicated.

JUST BEFORE the Christmas season reached its climax, the Soviet Union gave Denmark a holiday scare. In a stern note to the Danish government it warned Denmark once more against acquiring nuclear weapons for its defense. West Germany and Denmark will share the responsibility for an atomic war in which rockets with nuclear warheads will be used against them, if they give in to American pressure to equip the forces of these countries with such arms, the note maintained. The note was delivered shortly before the NATO Council meeting in Paris was to begin, shortly before Christmas.

WHILE celebrating Christmas at the royal hunting lodge of Trend King Frederik was stricken by a coughing spell that afflicted one lung. The king was brought to Copenhagen in an ambulance plane after an X-ray examination at a local hospital had shown that His Majesty was out of danger.

AS A PART of the general monetary reform in the EPU countries the Danish krone also was made convertible into dollars and other foreign currencies as of January 1, 1959.



TOWARDS YEAR'S END even the celebrated "Fish War" in Icelandic waters was overshadowed by local political events, primarily the downfall of the Jónasson Government and the creation of a minority cabinet of Social Democrats under the Premiership of Emil Jónsson. The cabinet crisis was born at the bi-annual congress of the Iceland Labor Federation late in November, and was to produce many unexpected events and reshuffle Icelandic politics considerably.

HERMANN JÓNASSON'S CABINET consisted of his own Progressives, the Social Democrats and the communist-dominated Labor Alliance. During the year this coalition met with increasing difficulties, especially from sections within the two latter parties. The Government's economic program, enacted in the spring, ran into serious difficulties when unions pressed for and obtained considerable wage increases. This threw the program off balance and pressed the inflationary spiral rapidly upwards. The cost-of-living index rose, and on December 1 large inflation bonuses were due. In late November the Labor-Education congress met. Premier Jónasson addressed it and asked it to approve a month's delay in the bonus payments for further negotiations on stopping runaway inflation. The congress refused and Jónasson resigned. Behind his resignation was also his belief that the communists would not agree to satisfactory economic measures.

President Ásgeirsson now called upon Ólafur Thors, chairman of the In-

dependents (the largest party), to attempt the formation of a new government. When he reported his failure, the formation of a majority cabinet seemed hopeless. The President then asked Emil Jónsson, chairman of the Social Democrats, to try to form either a majority or a minority cabinet. He formed a minority government, based on a promise from the Independents to help defeat a vote of no confidence in the Alþing. The new cabinet, formed on December 23—St. Þorlák's Day in Iceland—consists of only four ministers as against the traditional six. These are, besides the Premier, Guðmundur I. Guðmundsson, who continues as Foreign Minister, Professor Gylfi Þ. Gíslason, who continues as Minister of Education, and Friðjón Skarphéðinsson as Minister of Justice. Other ministries are divided between the four ministers, since the cabinet is only expected to be a temporary one.

THE NEW GOVERNMENT was formed specifically to attempt the solution of two questions: Inflation and Electoral Reform. To stop the rapidly growing inflation the Social Democrats are proceeding with the following program: The budget is to be trimmed and other savings made in the Government. The money thus obtained is to be used to subsidize food and force down the cost of living. The sum then still needed to bring the index back to 185, where it was last summer, is to be taken by a general wage cut and a cut in farm prices. After that the "red line" at 185 points will be maintained at all costs.

The second issue, electoral reform, is one that has appeared as a major problem during the last few months. Iceland



Loftur

Emil Jónsson
Iceland's new Prime Minister

has extremely uneven representation in the Alþing, with sparsely populated constituencies heavily over-represented in comparison to the relatively large and fast growing population of Reykjavik and the Southwest. The Social Democrats and the Independents have promised to reshuffle constituencies and adopt a system of proportional representation in few (6-8) but large constituencies. This issue separates them from the Progressive party, which wants to maintain the old constituencies, although it is willing to add members representing the Southwest. To carry out this reform two elections are necessary, and it is generally assumed that these will be held this summer.

THE FISH WAR has continued. There have been very few incidents at sea, with one major exception, but the "war" has instead been fought around

conference tables, at the United Nations, within NATO, and the Nordic Council. The only tangible result so far has been a decision by the UN General Assembly to call a new international conference early in 1960 to deal with maritime boundaries.

ASIDE FROM the man-made problems of inflation, the Icelandic economy was in high gear during 1958. Fishing was generally very good and the trawler

fleet discovered new redfish banks off Newfoundland. Production and exports were, consequently, high. A new major industry was started when the Government cement works at Akranes commenced operations in the fall, and there were considerable additions to the fishing and merchant fleets.

NORWAY sent a new Ambassador to Iceland, Mr. Bjarne Børde, to succeed the late Torgeir Andersen-Rysst.



THE NORWEGIAN STORTING, which had adjourned for summer vacation on June 20, opened its fall session on September 29. At the very first meeting Nils Langhelle, President of Parliament, made a commemorative speech about the late Olav Oksvik, Governor of Møre and Romsdal and formerly President of the Odelsting, who had died on September 16.

The present Parliament, elected for four years on October 7, 1957 comprises 78 Laborites, 29 Conservatives, 15 Agrarians, 15 Liberals, 12 Christian Peoples Party, and one Communist—150 in all.

AT A CEREMONY in Oslo Town Hall, held on October 19, King Olav opened a nation-wide campaign to solicit contributions for relief work among the 200,000 refugees still living in European camps. Several weeks before the Light A Candle drive got underway in earnest, the Norwegian Refugee Council reported contributions of some 270,000 kroner

in addition to 120,000 kroner collected by girl scouts throughout the country.

POLISH FOREIGN MINISTER Adam Rapacki visited Oslo from October 27 through October 31, primarily to exchange views with Norwegian Foreign Minister Halvard Lange. Mr. Rapacki also was received in audience by King Olav, conferred with Premier Einar Gerhardsen, attended a government dinner in his honor, and addressed the Norwegian Student Society. Mr. Lange accepted an invitation from Mr. Rapacki to visit Poland sometime during 1959.

According to a joint communiqué, the Rapacki-Lange talks revealed substantial possibilities for collaboration between Poland and Norway, notwithstanding differences in the political and social systems. The Foreign Ministers discussed especially the possibilities for relaxing tensions in Europe, which both parties consider as an important task in the present situation. The discussions led to a better mutual understanding of the respective government views and also laid the foundation for maintaining further contacts.

A PROPOSAL to continue the North Norway Development Fund beyond December 31, 1960, the date originally set for its liquidation, was unanimously adopted by Parliament in December. Financing of the Fund's activities after 1960 will be considered as requests are made. Speakers of all political parties expressed general satisfaction with the progress made in the three northern provinces since the Fund began its operations in 1952. At the same time, they stressed the need for further projects to develop the industrial potentialities.

PRIME MINISTER Gerhardsen and Foreign Minister Lange on November 23 left on an official visit to India and Pakistan. They conferred with Indian Premier Nehru and government leaders in Pakistan. Mr. Gerhardsen returned on December 12, while Mr. Lange flew directly to the NATO Council meeting in Paris.

A NEW OLD AGE PENSION ACT, approved by Parliament on July 6, 1957, came into force in Norway on January 1, 1959. This was one of a series of social security acts passed by the national assembly in 1957, either introducing new schemes or amending those in existence.

Under the Act of July 16, 1936, which still is in force, Old Age Pension payments are subject to a means test, whereas the new act provides a basic pension without a means test for every person from the age of 70 years. For a married couple, the basic Old Age Pension has been fixed at 3,492 kroner per year, while a single person will annually be entitled to receive 2,328 kroner. Moreover, a supplement of 600 kroner

will be granted for each child under 18 years of age.

A married couple will be eligible for the basic Old Age Pension, provided the husband has attained the age of 70 and the wife the age of 60. The pension will also be paid if the wife is 70 and the husband, having reached the age of 60, is permanently incapacitated and mainly supported by the wife. Should either die before the other, the surviving spouse will be paid at the rate for a single person, even if he or she fails to fulfill the qualifying conditions for Old Age Pension.

THE SIXTH SESSION of the consultative Nordic Council, held in Oslo November 9-15, advised that the work of formulating closer economic cooperation among the five member nations be continued at the governmental level. The first ministerial talks, to be attended by the Premiers of Denmark, Finland, Iceland, Norway and Sweden, were scheduled to start in Oslo in January. Meanwhile, the Council recommended that experts complete their reports on the position of agriculture in Nordic economic cooperation, as well as on the problems of foreign exchange and balance of payments.

With Finland abstaining, the session also approved a statement on the proposed 17-nation European Free Trade Area, as unanimously recommended by the Norwegian, Swedish, Icelandic and Danish members of the Council's Economic Committee. The 4-nation declaration emphasized the decisive importance of reaching positive results in the Free Trade Area discussions in time to prevent that implementation of the pact for setting up the 6-nation Common Market lead to differential treatment in

respect to liquidation of tariffs and quantitative import restrictions.

THE REV. GEORGES HENRI PIRE, a Belgian priest who since 1949 has dedicated himself to aiding World War II refugees, was awarded the Nobel Peace Prize for 1958. The announcement was made in Oslo on November 10 by the five-member Nobel Committee appointed by the Norwegian Parliament.

Rev. Pire received the Prize in a ceremony at Oslo University on December 10. With the citation and gold medal went a \$41,250 cash award. In the audience were King Olav and Princess Astrid, as well as members of Parliament and the diplomatic corps. The presentation was made by Gunnar Jahn, chairman of the Norwegian Nobel Committee, which awards the Peace Prize established by Swedish industrialist-humanitarian Alfred Nobel.

In presenting the Peace Prize to the Rev. Pire, Mr. Jahn praised the 48-year-old Belgian priest for the work he has done in the past ten years to succor the 'hard core cases' stranded in the refugee camps of Central Europe. "These sick and aged persons were left," he said, "because our hard, cold world, which idolizes efficiency and productivity, has had no use for them."

Mr. Jahn concluded: "Father Pire has striven to heal the wounds of war. But he looks farther ahead. His aims is to 'build a bridge of light and love high above the waves of colonialism, anti-colonialism and racial conflict.' This, indeed, is to further the idea of human brotherhood among peoples of all nationalities and races, as expressed by Alfred Nobel in his last will."

Father Pire began in 1949 by organiz-

ing Aid to Displaced Persons, which today has branches in a number of countries. He has enlisted 15,000 godparents for as many refugees families. Between 1950 and 1954, he built four homes for aged refugees. And in the past three years, he has founded four 20-house European refugee villages, with a fifth now under construction. All has been financed exclusively by voluntary contributions.

AS OF DECEMBER 29, 1958, Norway extended the convertibility of the krone to most countries. At the same time, the Organization for European Economic Cooperation—OEEC—was informed that Norway would join the new European Monetary Agreement—EMA—successor to the dissolved European Payments Union—EPU. The exchange rate was fixed at 7.14286 kroner for 1 dollar, with margins for fluctuation of $\frac{3}{4}$ per cent on either side.

The decision to extend the convertibility of the krone was reached by the Norwegian Ministry of Commerce and the Bank of Norway as a result of the British action to relax restrictions on the conversion of pound sterling. According to a joint statement, the Norwegian move was made after consultations with top officials of Denmark's Nationalbank and the Riksbank of Sweden.

Under the new rules, foreign firms exporting commodities and services to Norway are at liberty to convert their krone earnings into any other currency, including dollars. However, this does not apply to exporters in the ten countries with which Norway has bilateral payment agreements—Brazil, Bulgaria, Czechoslovakia, East Germany, Hungary, Israel, Poland, Romania, the

Soviet Union and Yugoslavia. The arrangement is limited to current krone earnings of persons residing in other countries than Norway; it does not cover capital transactions. The joint statement also notes that prevailing Norwegian provisions in regard to export and import regulations and service-connected transfers, remain the same as before.

SVALBARD CHURCH, northernmost in the world, has been dedicated at the Norwegian coalmining town of Longyearbyen, Spitzbergen. Seating 300, it has an adjoining reading room and a community hall.

LIBERIA has replaced Norway as the third largest shipping nation in the world. As of June 30, 1958, ships registered in Liberia totalled 10,080,000 tons, versus 9,390,000 tons for Norway's merchant fleet. U.S. and British fleets were way ahead, with 25,590,000 and 20,290,000 tons, respectively.

THE NATIONAL MEDICAL CENTER at Seoul, jointly sponsored by UNKRA—the United Nations Korean Rehabilitation Agency—the Republic of Korea, and Denmark, Norway and Sweden, was officially opened on October 2. Equipped by contributions from the three Scandinavian countries and initially staffed by Scandinavian specialists, it is the largest and most modern hospital in South Korea. The opening ceremony was attended by President Syngman Rhee and all members of his cabinet, three members of the Scandinavian governments, the diplomatic corps in Seoul, UNKRA officials, and the Norwegian, Swedish and Danish ambassadors to Tokyo.



THE ANNOUNCEMENT that the Swedish Academy had awarded the Nobel Prize for Literature for 1958 to the Russian writer Boris Pasternak and his subsequent rejection of the Prize figured prominently in the news during October and November. According to news despatches and the telegram he sent to Stockholm Pasternak had been both elated and proud on receiving the notification of his selection, but as a result of various kinds of pressure he later sent a wire in which he declined the honor. As one might expect, these events were given world-wide news coverage and gave rise to protests and an international debate about freedom of expression, about censorship, and about the relationship of an author to the society in which he lives. In sum, the "Pasternak case" seems to have turned out to be a serious setback of the Soviet world in the spiritual and cultural "cold war" of our time.

Boris Pasternak was first considered for the literary Nobel Prize ten years ago, and since then his name had been discussed on several occasions, according to Dr. Anders Österling, Permanent Secretary of the Swedish Academy. After the publication of the Russian author's new great novel, *Doctor Zhivago*, the time was regarded as ripe, Dr. Österling added.

Although Pasternak declined this year's Nobel Prize in Literature, he will retain his title as the 1958 laureate. The amount involved, about \$41,420, will revert to the Nobel Prize fund. Following Pasternak's rejection of the prize Dr. Österling sent him a telegram, in

which he said: "It is with profound regret that the Swedish Academy has received the announcement that you decline the Prize. With sympathy and respect."

Three American scientists shared the 1958 Nobel Prize in Medicine and Physiology for their work on problems of heredity. One-half of the award went to Dr. Joshua Lederberg, of the University of Wisconsin, "for his discoveries concerning genetic recombination and the organization of the genetic material of bacteria." The other half was awarded to Drs. Edward Lawrie Tatum, of the Rockefeller Institute in New York, and George Wells Beadle, of the California Institute of Technology, "for their discovery that genes work by means of regulating specific chemical processes." The 1958 Nobel Chemistry Prize went to Dr. Frederick Sanger, of Cambridge University's department of biochemistry, "for developing a method for studying the structure of proteins, and especially for isolating the components of the insulin molecule."

The Swedish Academy of Science, according to an announcement on October 28, awarded the Nobel Prize for Physics to three Russians, Pavel A. Cherenkov, Igor E. Tamm and Ilya M. Frank.

The 1958 Nobel Festival was observed with traditional pomp and ceremony in the Stockholm Concert House on December 10, the anniversary of Alfred Nobel's death at San Remo in Italy. A glittering assembly of about 2,000 persons, headed by King Gustaf VI Adolf and other members of the royal family, filled the hall, and the event was carried over the country via radio and television. Those who received from the

King their Nobel medal, an illuminated leather-bound address, and a check amounting to \$41,420, were the three Americans who shared the prize in medicine and physiology, Dr. Sanger, the winner of the chemistry prize, and the three Russians who shared the physics award.

The absence of Boris Pasternak, who had received, accepted and then declined the prize in literature, was noted by all, and some papers mentioned the strange, deep silence that followed the brief announcement by Dr. Anders Österling. "This year's Nobel prize in literature," Dr. Österling said, "has by the Swedish Academy been awarded to the Soviet Russian author Boris Pasternak for his important contribution to contemporary lyrics as well as to the great Russian epic tradition. The one thus chosen has, as is known, informed us that he does not wish to receive the prize. This refusal naturally does not change the validity of the honor. For the Academy there remains only to note with regret that the prize cannot be delivered." One newspaper cartoonist depicted the shadow of Pasternak looming large above the Nobel assembly in the Concert House. The caption read: "Unseen But Present."

The president of the Nobel Foundation, Birger Ekeberg, greeted the seven Nobel laureates on the platform. This year, he observed, is the 125th anniversary of Alfred Nobel's birth. The foundation financed by his will "has during years of anxiety and upheaval remained an element of stability in intellectual cooperation; during times of discord and dissension it has remained a focal point, a rallying sign all over the civilized world for those who, in the

forms of human activity designated by the founder, see priceless cultural factors."

THE BUILDING CONTROLS, which have been in force since 1943, have been abolished by the Government as of January 1, 1959. No special permits will be required for the construction of apartment houses and other dwellings, office buildings, industrial plants, bridges, etc. The only application that still has to be filed is one requesting permission to begin work on a certain structure. Such requests will be granted by local boards. The reason for retaining this system is that the authorities thus will be able to spread new construction over the year, assuring an even employment in the building trades. The decision to abolish all other controls was made by the Government after conferences with the Labor Market Board and representatives of employers and workers. Much unpopular red tape is now being cut, and the whole building industry, which is hampered by a dearth of credits, should be stimulated.

SWEDEN was one of the ten West European countries that on December 27 made their currencies externally convertible. In commercial transactions, but not as part of capital transfers, the Swedish krona may now be freely changed into any other currency, including dollars. The Government was informed of the British plans for convertibility on December 23. A representative of the Bank of England arrived in Stockholm the next day. Consultations then took place among the Ministers of Finance and Commerce as well

as the central banks of the Northern countries, and a Cabinet meeting was held in Stockholm on December 26, which in Sweden is a legal holiday.

Economic experts welcome the convertibility as a step toward freer international trade. From a Swedish viewpoint, the West European action means, among other things, that the country will be able to use its surplus of pound sterling to buy dollars. At the same time, American goods and products are likely to offer sharper competition on the Swedish market, and this, too, is regarded as wholesome. Far-reaching changes are not, on the other hand, to be expected, according to an official announcement. Sweden's chances of maintaining balance in its foreign trade should be about the same as before. There is, the Governor of the Bank of Sweden observed, hardly any reason to believe that imports from the United States will show a sudden drastic expansion. About 70 per cent of Sweden's imports from America are already on the free list, and still existing restrictions may be retained. The European Payments Union has been replaced by the European Monetary Agreement, but this is not expected to result in any special difficulties so far as Sweden is concerned.

COMPLETE AGREEMENT exists between the Government, business and industry, and labor that Sweden must marshal all its forces to try to bring about a West European free-trade area and oppose any discrimination that might appear after the six-power common-market agreement became effective on January 1. This fact was established at a two-day conference held at the Prime

Minister's country residence, Harpsund, at end of November. Sweden's economic policy and industrial employment problems were on the agenda, but the issue of European free trade dominated the discussions.

After the collapse of the free-trade negotiations in Paris, Sweden engaged in diplomatic activities along three main lines. In representations to the members of the six-power union it was emphasized that any easing in the trade among these countries should also include Sweden. At about the same time the State Department in Washington was asked to support the Nordic viewpoints in the free-trade matter. In addition, Sweden sounded out its Scandinavian neighbors regarding another meeting of the "outer six"—Great Britain, Denmark, Norway, Sweden, Switzerland, and Austria. On November 21 Switzerland issued invitations to such a conference, to be held in Geneva December 1-2, and Sweden immediately accepted. The other five member states of the Organization for European Economic Cooperation outside the six-nation common market were also represented at the discussions in Geneva.

THE BIGGEST CIVILIAN EVACUATION TEST held in Sweden took place on the first Sunday in October, when 12,000 men, women and children were transported from the western city of Trollhättan in busses and private cars. The

evacuees, nearly one-half of the city's population, were finally treated to lunch. Hundreds of gallons of pea soup and milk were served, followed by 15,000 portions of ice cream and Danish pastries, with coffee.

THE CENTENNIAL, on November 22, of the birth of the celebrated Swedish novelist and Nobel Prize winner, Selma Lagerlöf, who died in 1940, was widely observed in Sweden. The opening event took place last August in Karlstad, capital of the province of Värmland, which the author made famous with her tales and legends. The occasion was a meeting of the Swedish Authors' League, attended by more than two hundred writers from the Scandinavian countries. On the anniversary of her birth, a memorial service was held in a church near her ancestral home, Märbacka, to which the Swedish Academy sent representatives to honor its first woman member. The Swedish Post Office issued a special commemorative stamp. In the United States, Selma Lagerlöf's juvenile, *The Wonderful Adventures of Nils*, is her most popular book. It was first published in America in 1907 and reissued in 1947. It has been translated into more than twenty languages. Miss Lagerlöf made her literary debut in 1891 with *Gösta Berling's Saga*, a classic of Swedish romantic literature.



Haakon, King of Norway. By MAURICE MICHAEL. Macmillan, 1958. 207 pp. Ill. Price \$5.00.

This brief biography of King Haakon is no "critical study". Obviously the author is an ardent admirer of his subject; but then who—save perhaps for a few Communists and Quislings—is not? His book is a simple, straight-forward and readable story of a monarch educated according to the best traditions of his time, who was able by courage and steadfastness and innate good will and common sense to meet a terrible crisis in the modern history of a neighboring nation who had adopted him as its living national symbol.

When one reads Mr. Michael's book it is difficult not to come to the conclusion that what the young prince absorbed in his formative years had much to do with his ability to meet successfully the trying and even torturing decisions of his later life.

The education of a younger son of the Danish Crown Prince in the days of Christian IX emphasized strongly the ideals of the Victorian era. It stressed work and industry and thrift; conventionalism and formality coupled with simplicity; loyalty to duty, decency, integrity, consideration for one's fellow man. It certainly stressed *noblesse oblige*—the thought that to have been born within a royal family imposed an absolute duty to be useful to the world. Can there be any finer educational goals?

The good sense of the young man was shown as soon as he appeared as an important figure on the European stage, *i. e.*, when he became a leading candidate for the throne of Norway in 1905. There was considerable republican sentiment in Norway—a fact regarded with horror in continental and English palaces and foreign offices. Even in those countries with constitutional monarchs, particularly England, sovereigns still played an important role in international affairs. Young Prince Carl

took much advice from Edward VII of England—his father-in-law—but he refused to take it when he insisted that the Norwegians should first decide by referendum whether they wanted a monarchy before he would accept the crown. In the upshot the vote was overwhelmingly for a monarchy and the Storting elected Prince Carl unanimously.

From that moment, Haakon was as fanatical a constitutionalist as any Norwegian. That is saying much, for the reverence with which Norwegians regard the work of the men of Eidsvoll surpasses considerably the respect with which Americans are wont to regard their constitution.

Haakon was true to the constitutional oath he had taken, in spirit and in letter; and it was on that loyalty that he based his great decision in 1940 when the Nazis attacked. At the critical Council meeting on April 10, he said, in effect, to his ministers, some of whom had become faint of heart: "I do not wish to stand in the way of a settlement with the Germans if you think that is the right course; but I cannot, under my oath to the constitution, accept the German terms or appoint Quisling as Minister. If you agree to such a course, I must abdicate and renounce the throne for myself and my house."

It was the turning point. Doubtless without the King's steadfastness there would have been Norwegian resistance and eventually liberation. But the resistance would have taken longer to develop and liberation when it came would not have been marked, as it actually was, by unity and a relative lack of bitterness and hate.

With the King's decision, Norwegians at home and abroad, had a leader above party, a symbol of national courage.

This story as well as the tale of the devoted years of exile, of victorious return, of benign cooperation in the upbuilding of a ravaged country, Mr. Michael tells simply and well. And sandwiched in are endearing anecdotes illustrating the King's friendliness and kindness to all, high or low, not forgetting his sense of humor and his sense of the ridiculous.

I am not enough of a scholar to judge Mr. Michael's historical accuracy. I do know that the Danish Foreign Minister in

1905 was not Count "Rabén" with a Swedish accent aigüe. That courtly gentleman stuck to the spelling inherited from his Mecklenburg Junker ancestors; hence the "rabén" (raven) in his coat-of-arms. But that is a small matter; and the story of the negotiations leading to King Haakon's accession is well enough known so that it can be assumed that the author has adhered to established facts.

The effectiveness of the book and the reasons why it will appeal to Norwegians and lovers of Norway are due to the fashion in which the character of the King stands out against the background of his problems. He solved them largely on the basis of plain old-fashioned integrity.

LITHGOW OSBORNE

The Building of Modern Sweden. By O. FRITIOF ANDER. *Denkman Memorial Library*. Rock Island, Illinois. 1958. 271 pp. Price \$5.75.

In 1938 your reviewer had the privilege of sitting with Professor Ander in the Concert Hall of Stockholm applauding King Gustav V when he presented the Nobel Prizes awarded that year. Mr. Ander was then in Sweden preparing this important work now published, and I came to respect his conscientious scholarship. His book has already won acclaim in the press of Sweden, but the reaction of an American reader may be of some value to this *Review*.

At least one monarchy in this century has done more for their forgotten man in raising the standard of living and of health than have any of the free republics. That nation is Sweden, to which another American historian has given the appellation "Sweden, Model for a World."

This astounding social advance in Sweden was accomplished during the benign reign of an expert hunter and tennis player, King Gustav V. For that monarch was also an expert in statesmanship. As chairman of a state in social revolution he steered those ancient traditions of Sweden that he thought good for all time and likewise discouraged experiments proposed by the labor government that seemed to him too swift or economically suicidal.

Unlike his predecessors Gustavus Adolphus and Charles XII he did not think war good for Sweden and he managed to keep Sweden neutral in two world wars. On the other hand he welcomed the effort of Labor to insure old age and public health and amicable labor relations. At the same time private industry added materially to the wealth of Sweden. The new experiments were not as radical as those tried in England; as yet the State of Sweden owns only ten per cent of the public economy.

Professor Ander also explains the changing psychology of the valiant Swedish people. He says "the voice of August Strindberg in 1900 seems somehow to be echoed in the voice of Pär Lagerkvist in 1958." He points out that our own great American dramatist Eugene O'Neill's plays have won their first acceptance in Stockholm.

My only adverse criticism is that this book is sometimes too technical for the less literate reader.

H.G.L.

Anecdotes of Destiny. By ISAK DINESSEN. *Random House*. 1958. 224 pp. Price \$3.75.

Isak Dinesen's short stories are fables that never were on land or sea, of places and people not identified in maps or history but findable only in the fantasy of the author's mind. Though narrated in the style of needlepoint they contain morals not of despair but of hope and joy. They are in this respect like the short stories of B. J. Chute. *De te fabula!* as Browning would say.

On my desk is a photograph of Isak Dinesen's castle in Denmark. Her folks were nobility back in 1239 A.D.! Also I remember how for ten years she managed successfully a business enterprise in Africa. And now here is her fourth volume of short stories. There are only five tales in this book, but three of them are rather long. They are nearer reality and somewhat less eerie than her earlier fables.

Any year Isak Dinesen would be worthy of a Nobel Prize in Literature!

H.G.L.

NATO and the Future of Europe. By BEN T. MOORE. *Harper & Brothers for the Council on Foreign Relations*. New York, 1958. 263 pp. Price \$4.50.

For some years many first-rate books on international affairs have been issued under the auspices of the Council on Foreign Relations in conjunction with its study groups formed for the discussion of various foreign policy issues and problems. The present volume too is the indirect result of the deliberations of such a study group, which met during the winter 1955-56 under the chairmanship of William C. Foster. The presentation of the material and the analytical and the concluding sections, however, are basically the work of Ben T. Moore, Associate Director of the Twentieth Century Fund, who in the past has been actively concerned with the making of American policy in NATO, OEEC, and other international organizations.

In his opening chapters the author casts a backward glance and deals in some detail with the various movements for European integration, the gradually felt need for a North Atlantic defense alliance, and the founding of NATO. He then goes on to explore the problems facing us today; various strategic doctrines, integration of the forces of the West, the ever greater need for political consultation, and all the other inter-related problems inherent in an alliance which, in the opinion of many, is on the verge of becoming a real defense community.

The author's analysis of the recently created European institutions, seen in the light of the emerging sense of community in Western Europe, leaves no doubt in the reader's mind that both the supra-national and the more traditional organs are going concerns. ECSC, Euratom, and the Common Market of the Six are perhaps the most significant manifestations of the desire and need to integrate and to form a viable community, in which national boundaries will only have a fraction of their former importance. But this is almost equally true in the case of the organizations of a purely international character: the Council of Europe, OEEC, and Western European Union. While the functions of

some of these organizations may seem to overlap, and adjustments will no doubt have to be made, all are indeed effective and hopeful embodiments of the "European Idea" in their various fields.

But what will be the future relationship of NATO and the European organizations? And what will be the exact nature of the political and economic union slowly developing on the Continent? Mr. Moore discusses and weighs several alternative routes that progress may take, an Atlantic Defense Union, an integrated European Nuclear Defense Union, or various forms of federation, based either on "Little Europe" or on the entire Free Trade area, etc. The role of Great Britain in current and projected developments is discussed fully and serves as one of the most meaningful examples of the difficulties facing the Europe of tomorrow. The most promising approach for the middle run, however, might be the reshaping of NATO from a strictly military posture, against the threat of Soviet aggression, to become a more affirmative organization, having wide economic and political powers in addition to its present more negative ones.

The Scandinavian nations, their different reactions to the creation of NATO, their participation in some of the European organizations, and the formation of the Nordic Council are perhaps not discussed as fully in this book as readers of the *Review* would wish, but nevertheless in sufficient detail to fill in, both in breadth and in depth, the background for the diverging policies pursued today. The book will therefore be read with much profit not only by those concerned with developments in Europe as a whole but also by those primarily interested in the role played by Europe's Northern Tier in world affairs.

ERIK J. FRIIS

The Hólar Cato. An Icelandic School-book of the seventeenth century, Edited with an introduction and two appendices by HALLDÓR HERMANSSON. *Cornell University Press*, 1958. 105 pp. Ill. Price \$3.50 cloth, \$2.75 paper.

This book is the posthumous work of

the great Icelandic scholar Halldór Hermannsson who died at the age of eighty shortly before its publication. It is the thirty-eighth volume of his *Islandica*. Dr. Hermannsson was lifelong curator of the Fiske Icelandic Collection at Cornell University, no doubt the largest single collection of old Icelandic books in the world.

In the middle ages the most popular schoolbook in Iceland as in all western Europe, was "The Distiches of Cato", a book of Latin precepts in hexameter couplets, pre-Christian but moral. *The Columbia Encyclopedia* says of this work only "Cato Dionysius, supposed author of a little Latin collection of precepts, which was very popular as a school book in the Middle Ages. It included over a hundred hexameter couplets. Caxton printed a translation." Indeed it was translated into every European language and several times in Iceland.

The Icelandic translation that Dr. Hermannsson republishes is a seventeenth-century book of which the only known copies are in the Fiske Collection and the Arnarnaglean Library in Copenhagen. This Hólar *Cato* contains also in Latin and translation *Dicta Septem Sapientum Graeciae Selectiora* and *De Civilitate Morum*. Dr. Hermannsson's Appendix I is the *Hugsminnmál*, a paraphrase of the *Cato* in thirteenth-century Eddic strophe and his Appendix II is a metrical translation in rimur by Bjarni Gizurarson (1621-1712).

According to my reading of Icelandic history the first printing press in Iceland was set up at Hólar, early in the sixteenth century by the last Catholic bishop.

In his Introduction Dr. Hermannsson gives an account of the schools in mediaeval Iceland. They were usually at cathedrals or monasteries but there was also the school on the landed estate of Oddi, where Snorri Sturluson studied.

Far be it for this reviewer to explore for any defects in the work of his great friend and master. This volume is not the least of Halldór Hermannsson's memorable achievements.

H.G.L.

The Kensington Stone—A Mystery Solved. BY ERIK WAHLGREN. *The University of Wisconsin Press*. Madison, Wis. 1958. xlv + 228 pp. Ill. Price \$5.00.

This scholarly book should be very effective in taking the wind out of the sails of those who maintain that the Kensington Stone is genuine. It is obviously much easier to demonstrate that the stone was probably cut Anno Domini 1898 by a certain Swedish-American hoaxer, perhaps Olof Ohman, though Professor Wahlgren does not insist on his identity, than it is for Hjalmar R. Holand to prove that the date was A.D. 1362. This is especially so since Professor Wahlgren has found evidence on Ohman's farm that he was interested in runes and owned books on the history of the Swedish language which could guide him in his runic composition. Furthermore, he shows that Ohman was interested in the "Wisdom of the East" and knew about the very sacred Hindu or Sanskrit word OM or AUM: Wahlgren believes that Ohman included this word on the stone as AVM, which led Holand and others to interpret it as "Ave Virgo Maria". This looked perfectly medieval, as did the continuation "frælse af illy", which was copied from Carl Rosander's book *Den Kunskapsrike Skolmästaren*, which in turn quoted it from a Swedish paternoster from 1300. If the rune-master had been as well informed on all points, Holand might have been able to prove his case!

Besides solving the mystery of the origin of the stone, and partly in order to do so, Wahlgren draws a fascinating picture of the times—the gay nineties in Minnesota—as a background for his study. Thus the book makes fine reading.

STEFAN EINARSSON

The Johns Hopkins University

The Counterfeit Traitor. BY ALEXANDER KLEIN. *Henry Holt*. New York. 1958. With photographs. 301 pages. Price \$3.95.

There is much of both cloak and dagger in this truly fantastic account of the little known, but tremendously important, role

played by a courageous Swedish-American in helping to strangle Nazi Germany's supply and manufacture of synthetic oil, thereby hastening the Allied victory.

For his part in this drama, Brooklyn-born Eric ("Red") Erickson was in many ways the ideal agent. By profession an oilman with many connections in Germany, he also had a host of friends in American and British quarters in Stockholm, among them the late United States Ambassador Lawrence Steinhardt. It was, in fact, Steinhardt, at that time stationed in Moscow, who first suggested to Erickson to place his skill, knowledge, tact, and *entré* into the Nazi oil business at the disposal of the West. Erickson quickly agreed.

It became a mission not only fraught with daily—and nightly—danger, involving espionage and counter espionage, executions, and murder, but it demanded also of the doughty and fearless Erickson to pose openly in Stockholm as a devoted follower of Hitler's—indeed, a heart-breaking task. Friends and acquaintances, and even members of his own family, shunned and disowned him, moved to tables far from his in restaurants, and, unaware of the true situation, scorned and ostracized him. Very much the same fate was shared by Prince Carl Bernadotte, who also helped the Allies as Erickson's "front" and aide in Stockholm.

Doggedly, and with rare diplomatic finesse, Erickson pursued his subtle work. Gradually he managed to win over even the most cynical and suspicious of Nazi officials, both in Stockholm and Berlin, and thus was permitted long and frequent visits to many German synthetic oil manufacturing centers. Their location he later revealed to U.S. and British officials in Stockholm, who immediately relayed the information to bomber headquarters in Great Britain. In a few months, one factory after the other was blown up.

But he had yet to play out his greatest card. This consisted of a gigantic hoax, of such proportions that it was necessary for him to go direct to Heinrich Himmler in his attempt to sell his plan. Himmler fell for the wild proposition, gave Erickson the necessary passes all over Germany he had hitherto lacked, and thereby sealed

the fate of the Third Reich, for without oil no wheel or propeller could turn.

Mr. Klein has written an engrossing account, which the reader will find difficult to put down. All conversations, of course, are recreations of full dialogue scenes, which is inevitable. More to regret is the fact that the author has deemed it necessary to use pseudonyms for so many of the actors and actresses in this sanguinary and chilling wartime episode.

HOLGER LUNDBERGH

Listening Point. By SIGURD F. OLSON. Illustrated by Francis Lee Jaques. *Knopf*. New York, 1958. 243 pp. Price \$4.50.

To love nature is one thing. To understand it is another. Sigurd Olson does both, and sets down his experiences and adventures in a style both poetic and descriptive. The Quetico-Superior and the country of the Canadian Shield, of which it is a part, is where the author has lived for many years. He knows it with infinite familiarity in all the changing moods of the seasons, he loves it with a fierce devotion, and he understands every phase and shade. The animals are his friends, the trees his shelter, and the flowers tell their own story of the year's cycle. But it is not only what meets his keenly observant eye that he relates to us; the early history of French, British, and American explorers and pioneers in the territory pass in review, folklore and Indian tales blend with meteorological studies, observations on the geological structure of his stately and remote part of the country, and views on fishing and reforestation. It all adds up to a book fully as rich and fascinating as his earlier one, *The Singing Wilderness*. The illustrations by Francis Lee Jaques are superb.

Mr. Olson was born in Chicago of Swedish parents. He studied geology and plant and animal ecology at the universities of Wisconsin and Illinois, and for a number of years taught botany at Ely Junior College, in Minnesota. Since 1954 he has been President of the National Parks Association.

HOLGER LUNDBERGH

BOOK NOTES

Springtime in Sweden by Alice J. Sorensen is a festive little paperbound book about Valborgsalton, April 30, when all of Sweden celebrates the advent of spring with bonfires and dances. The full-page illustrations are exciting, especially those of folk costumes! So are the music with the words in Swedish and English and the description of such dances as the spring dance, the halling, the polka, and the Kulla. (University of Washington Press. 1958. 32 pp. Price \$1.50).

The Norwegian Way of Life by Frede Castberg was published in England some years ago under the auspices of the International Studies Conference and UNESCO, and is now being distributed in the U. S. by W. S. Heinman, New York City. This excellent volume in the "Way of Life" series surveys political, economic and social conditions in Norway, past and present, and pays particular attention to the home, the school, and the church as well as Norway's place in the community of nations. Dr. Castberg, former Rector of the University of Oslo, also discusses the characteristic features of the Norwegian attitude to life and throughout supports his conclusions with historical references and quotations from the national literature. There is also a chapter by the late Professor Wilhelm Keilhau on the economic structure of Norway. (1954. 110 pp. Ill. Price \$3.00).

An exceedingly interesting collection of letters from Swedish immigrants in the U.S. was recently published in Stockholm under the title *Amerikabreven*. Edited by Otto Rob. Landelius, this volume makes absorbing reading and is also splendid source material for historians of emigration as it paints a truthful and variegated picture of the struggles and vicissitudes of Swedish pioneers during the latter half of the nineteenth and the early part of the present century. The value of the book is further enhanced by a number of maps and photographs. (Natur och Kultur. 1957. 236 pp.).

Business Cycles and Economic Policy by Professor Erik Lundberg is an authoritative survey of Sweden's full-employment economy since 1920, its attendant monetary and fiscal policies, and the more stringent regulations of the post-war period. The author, who is Professor of Economics at the University of Stockholm, also offers a penetrating analysis of the recent economic history of his country and gives a lively account of Swedish economic thinking and the economic policy debates since the end of World War I. The English edition, translated by J. Potter, is a revised and adapted version of the Swedish original, entitled *Konjunkturer och Ekonomisk Politik*. (Harvard University Press. 1957. 346 pp. Price \$6.50).

Sigurd Eliassen, a Norwegian engineer, some time before World War II was given the task of irrigating the Chinese province of Shensi and its drought-ridden farmlands. He has told about his trials and tribulations in a book first published in Norway and now available in English under the title *Dragon Wang's River*. This story of frustration, enterprise and much good comedy, pits the author against unbelievable handicaps, including epidemics, bandits, guerilla soldiers, uncooperative farmers, and even the specter of evil spirits! After four years Mr. Eliassen's engineering efforts were crowned with success, and his book will further add to his honors. The English translation is the work of Katherine John. (John Day Co. New York. 1957. Ill. 256 pp. Price \$4.00).

Nils, Globetrotter by Hedvig Collin is a continuation of an earlier volume about a boy living in one of the Danish islands. In the present story he sets out on a trip to America, as far as New Mexico and California, where he becomes acquainted with Indians and cowboys and has a series of jolly and amazing adventures. The author, who has a number of superior juveniles to her credit, has illustrated the book herself. It is indeed recommended reading for youngsters in the age group 7-10. (Viking Press. 1957. 189 pp. Price \$2.50).

HEALTH SERVICES IN NORWAY

by **Karl Evang**, Director-General of Health Services

English version by **Dorothy Burton Skardal**

In co-operation with the Norwegian Joint Committee on International Social Policy, the University of Wisconsin Press has recently taken over distribution, in the United States, of this committee's publications on Norwegian social and labor policy.

This new survey, *Health Services in Norway*, explains the Norwegian system of health services in brief: what they include, how they are organized and paid for, recent developments and future plans. The aid has been to interest the general reader, as well as to inform the student of social policy and the expert in public health, on how Norwegians handle the essential problem of health care for all in modern society.

162 pages

\$1.50

LABOR RELATIONS IN NORWAY

by **Herbert Dorfman**

The second in this series of publications by the Norwegian Joint Committee on International Social Policy, *Labor Relations in Norway*, was written by Herbert Dorfman, an American journalist who made a special study of Norwegian labor relations as a Fulbright scholar in 1956-57.

This survey is designed to explain the following aspects of labor relations in Norway: collective bargaining, structure of the principal labor and employer organizations, peace mechanisms in law and practice, the historical development of labor management relations, and co-operation between the unions, employers, and government.

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The conflict between the Norman conquerors of England and the Norse stronghold in Cumberland forms the background for *The Shield Ring* by Rosemary Sutcliff, a splendid historical yarn for young people. Based on thorough historical research, this superior juvenile is not only first-rate fiction but it also imparts much fascinating knowledge about the Norsemen of the Lake District and their bitter resistance to William the Conqueror and his heirs. (Oxford University Press. 1956. 215 pp. Ill. by C. Walter Hodges. Price \$3.00).

A number of Ibsen's poems and a not very well known play, *St. John's Night*, have been translated by Professor Theodore Jorgenson of St. Olaf College and published under the title *In the Mountain Wilderness and Other Works* by Henrik Ibsen. The translator has also supplied the various selections with "Comments" incorporating much relevant historical and background information. (St. Olaf College Norwegian Institute. Northfield, Minn. 1957. 202 pp).

American-Danish Private International Law is a volume recently issued in the series "Bilateral Studies in Private International Law" under the auspices of the Parker School of Foreign and Comparative Law at Columbia University. The author of this valuable study is Allan Philip, a lecturer in law at the University of Copenhagen. (Oceana Publications. 1957. 80 pp. Price \$3.50).

In the Wake of a Wish is a vivid account of a true adventure, namely, the author's voyage with two companions in a small ketch from Finland through Denmark's Limfjord, across the North Sea and along the canals and rivers of France to the Mediterranean and Italy. Göran Schildt, the author of *In the Wake of Odysseus*, succeeds in making the reader see the regions traversed from a new viewpoint and relates about his experiences with both zest and much good humor. (John DeGraff. 1957. Translated from the Swedish by Alan Blair. 288 pp. Ill. Price \$3.75).

Norway-Sweden:

Union, Disunion and Scandinavian Integration

By Raymond E. Lindgren

Although they were amalgamated in a union from 1814 to 1905, Norway and Sweden were unable during that troubled period to achieve political integration. Only after the union ended in 1905 did the Scandinavian countries establish a security community, committed to economic cooperation and to the settlement of international disputes by peaceful means. In this book, the author examines some of the problems faced by Norway and Sweden during the union and some of the forces which contributed to its failure and its termination. Dr. Lindgren also studies the present state of Scandinavian integration and offers some conclusions to be gained from this study.

320 pages, \$5

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Lindemann's Daughters by Synnøve Christensen is a Norwegian prize-winning novel which deals with the self-sacrifice of a young woman to prevent her family from becoming declassé. The setting is Norway in the eighteenth century. The book has been translated into English by Mervyn Savill. (Doubleday. 1958. 408 pp. Price \$4.95).

Charles A. Brady's fantasy is a blend of pagan Old Norse and Christian Old Irish. His last book is a passionate novel about Leif Ericsson's 'Vinland the Good'. It is entitled *This Land Fulfilled* (Dutton. 1958. 346 pp. Price \$3.95).

The Time of the Dragons by the German authoress Alice Ekert-Rotholz is a best-selling novel centering on a Norwegian consul in Asia who was married, successively, to three women of different nationalities. The background of this engrossing tale reveals the changes in the way of life for Westerners in Asia over the past thirty years. (Viking Press. 1958. 468 pp. Price \$4.95).

A rousing story of Viking adventure, of bold deeds and loyal friendship is told by Henry Trecce in *The Road to Miklagard*. Being a sequel to *Viking's Dawn*, the present tale takes young Harald and Prince Arkil on a quest to Ireland and then on a voyage to Spain and Miklagard (Constantinople) and back overland through Central Europe. Vigorous and full of color and movement, this book will provide younger readers with many hours of reading enjoyment. Christine Price's illustrations are all excellent. (Criterion Books. 1957. 254 pp. Price \$3.50).

The 1958 edition of the *Yearbook* of the American Swedish Historical Foundation contains a number of articles of unusual interest written by Florence Andersen, Dr. Samuel B. Sturgis, Dr. Henry Goddard Leach, Anna Anderson Grocock, and Professor Adolph B. Benson, the editor of the series. There are also reports about the ASHF and its Museum in Philadelphia, complete membership lists, and other pertinent information. (Philadelphia, Pa. 1958. 96 pp. Price \$1.00).



Norwegian and Swedish music figure much in this past quarter's American activity—the former in terms of live performances and an illustrious visitor; the latter in terms of interesting new recordings.

Harald Sæverud, most colorful and famous of today's Norwegian composers, spent almost two months on these shores so far from his native Bergen, partly to be on hand for the world premiere of his *Minnesota* Symphony which he had composed on commission for the State of Minnesota Centennial celebrations held this past fall. The performance was conducted by Antal Dorati with the Minneapolis Symphony Orchestra and earned a well-deserved success.

Mr. Sæverud's younger colleague, Klaus Egge, was represented in a major New York premiere, that of his *First Symphony*—composed during the War in memory of the Norwegian seamen who gave their lives for their country's liberation from the Nazis. The premiere was given by the Brooklyn Philharmonic Orchestra, Siegfried Landau conducting. This music, written in full-blown and impassioned style, and spanning more than 45 minutes, met with a mixed critical reception as compared to the later and lighter *Piano Concerto No. 2*. Meanwhile, early March will bring in Louisville, Ky. the world premiere of Egge's *Symphony No. 3*, written on commission from the Louisville Orchestra as part of its now famous *Commissioning Series*. The work will be recorded afterwards and will be made available as part of the Louisville *Commissioning Series* LP discs, which now number more than two dozen and include nearly 100 works by major contemporary composers commissioned by the Louisville Philharmonic Society. Besides Egge's *Third Symphony*, the *Pezzi Sinfonici* by Niels Viggo Bentzon of Denmark and the *Louisville Concerto* by Sweden's Hilding Rosenberg have been commissioned, performed, and recorded.

The most recent addition to ISLANDICA, an annual relating to Iceland and the Fiske Icelandic Collection in Cornell University Library

THE HÓLAR CATO

Volume XXXIX

Edited with an Introduction by Halldór Hermannsson, late Professor of Scandinavian Languages and Literatures, Cornell University, and former Curator of the Fiske Icelandic Collection.

This volume contains a seventeenth-century school book printed in Iceland around 1620 and used in the Cathedral School at Hólar. It includes the *Disticha Catonis*, the *Dicta septem sapientum Græciæ*, and *Sulpicius' De civilitate morum*. Both the Latin text and the Icelandic translations are reproduced *literatim*.

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Recorded music activity continues to take account of the best in Scandinavian music, new and old, and most lately this has been reflected in the latest and most sensational medium for recorded music—the stereo-phonetic disc. Westminster's recent stereo releases include Sweden's grand old man of music, Hugo Alfvén, conducting his own *Midsommarvaka* Swedish Rhapsody and *Mountain King* Ballet, coupled with Sibelius' Incidental Music for Shakespeare's *The Tempest* under Stig Westerberg's baton. A superb London stereo disc is the Sibelius Song Recital with Kirsten Flagstad and the London Symphony Orchestra led by her Norwegian countryman, Øivin Fjeldstad. High point of this recording is Mme. Flagstad's interpretation of one of the very greatest of the Sibelius Orchestral songs—*Höstkväll* ("Autumn Evening"). Fjeldstad figures in a fine London stereo disc of Grieg's *Peer Gynt* music, but has competition from Sir Thomas Beecham and the Royal Philharmonic Orchestra with vocal soloist and chorus on Angel stereo. Between them, these two records offer an almost complete survey of Grieg's celebrated score—both in magnificent performances.

RCA Victor's low-priced Camden series is now offering a remarkable new series of standard LP and stereo discs with the Oslo Philharmonic Orchestra, Øivin Fjeldstad and Odd Gruner-Hegge conducting. Grieg's Piano Concerto with Kjeld Bækkelund as soloist and the *Peer Gynt* suites, plus Sibelius' *Finlandia* are the major Scandinavian repertoire featured.

Among the new standard LP releases, the outstanding one is a new Westminster issue devoted entirely to music by Hugo Alfvén. The composer himself conducts the Royal Swedish Orchestra in the score for his delightful ballet, *The Prodigal Son*, inspired by Dalecarlian wall paintings and premiered at the Stockholm Royal Opera in the spring of 1957 (your writer was present and enjoyed it hugely!). The remainder of the disc offers the Stockholm Philharmonic Orchestra under Stig Westerberg in Alfvén's Dalecarlian Rhapsody and *Festspel*. Needless to say, Westminster deserves congratulations on a splendid and unusual issue.

DAVID HALL

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Finland Waives Visa Requirements

By an exchange of notes between the Finnish Embassy in Washington and the Department of State it was agreed that the Government of Finland on and after September 15, 1958 will waive visa requirements for American citizens going to Finland as non-immigrants.

This agreement was made in accordance with the Convention between Finland, Denmark, Norway and Sweden on July 12, 1957, in Copenhagen, regarding the Nordic Passport Union, which foresaw the principle of adopting a common Nordic policy in the requirement of visas.

It may be mentioned that the number of American citizens visiting Finland has steadily increased during recent years. In 1950 3,800 Americans visited Finland; six years later this number had grown to 9,400 and the same year the total number of foreign visitors was 240,400. The increase has been particularly remarkable in regards to American, German, Norwegian and Swedish visitors.

SAS To Start Jet Service

Starting May 15, Scandinavian Airlines System will introduce Caravelle jet airliners on routes to 24 cities in 17 countries of Europe and the Middle East. SAS will then be providing jet passenger service to more cities than any other airline in the world. The 515-mile-an-hour Caravelles will slash flying time between major cities on three continents by more than one-third.

Due to get SAS jet service are fourteen European cities—Copenhagen, Stockholm, Helsinki, Dusseldorf, Stuttgart, Munich, Vienna, Prague, Budapest, Geneva, Milan, Rome, Athens, and Istanbul. The medium-range jet craft will also fly to Ankara, Beirut, Damascus, Baghdad, Basra, Teheran, Abadan, and Kuwait, as well as Cairo and Khartoum.

During the SAS summer season, which starts April 1, there will be up to 72 flights a week between Scandinavia and New York, Montreal, and Los Angeles. At

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Scandinavian Democracy was the second book published by The American-Scandinavian Foundation during 1958. This book will provide American readers with a splendid introduction to political, economic and social developments in the Northern countries, with the main stress being on progress attained since World War I and on a full description and an analysis of the "Social Democracy" of Scandinavia.

Scandinavian Democracy has been written by a number of specialists in Denmark, Norway, and Sweden and has been edited by Professor J. A. Lauwerys of the University of London. The book appears in America as the result of collaboration between The American-Scandinavian Foundation and Det Danske Selskab, Kontoret for Kulturelt Samkvem med Utlandet, and Svenska Institutet.

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the peak of the season, SAS will have 8 direct flights a week between Oslo and New York. Bergen will get four direct connections with New York each week, and Stavanger two.

*"Oslofjord" on Spring Voyage
 to North Cape*

A real travel treat is in store for Americans planning to go abroad this year, according to an announcement by the Norwegian America Line Agency, Inc., New York. The beautiful motor liner *Oslofjord* is scheduled to leave New York on May 28, to start a 23-day Spring Voyage to North Norway—the Land of the Midnight Sun—and Norway's alluring fjord country. This is the first time that a tour to the North Cape and the Fjordlands has been tied in directly with a transatlantic crossing of the *Oslofjord*, thus enabling passengers to see the midnight sun in all its glory.

The 1959 Spring Voyage of the *Oslofjord* offers several alternative tours. A passenger may take the full 23-day cruise, or a 16-day trip from New York to Bergen, North Cape and back to Bergen. He may also board

the liner at Bergen for a 7-day voyage to the North Cape and return to Bergen.

Easter Festival Week in Oslo

A few years ago the Norway Travel Association took the initiative in establishing the first Easter Festival Week in Oslo. This has now become a big-scale religious festival. The 1959 program includes exhibitions of religious books and ecclesiastical art, tours to places of interest to church historians, religious drama, church concerts, film evenings, indoor and outdoor services, joint meetings of non-conformist churches, youth conferences, open-air concerts, mass-meetings, etc. The week runs from March 23 to Easter Monday. In Oslo the Easter Week has laid the foundations for a religious drama tradition, starting with the presentation in 1958 of the English Passion Play *Redemption*.

New Lapp Highway

In Scandinavia's far north a new road between Finland and Norway has been opened. No blast of publicity has hailed this important new traffic artery. It runs from the Finnish Arctic Ocean road at Ivalo along the west side of Lake Enare and

across a great expanse of wild mountain plateau to Utsjoki and then along to the junction of the River Tana. Across the river a ferry connection has been established, and on the Norwegian side the road carries on down the wide, beautiful river valley until it meets the Norwegian Arctic Ocean road—Highway 50—at Tana bridge.

This new road is important because it opens up East Finnmark for travelers. East Finnmark offers many attractions: splendid trout fishing, excellent salmon and sea-trout rivers where reasonable fishing rates (on daily and weekly basis) are obtainable, good accommodations (including the new hotel at Kirkenes and the even newer hotel at Vadsø.)

"Stella Polaris" Cruises

Clipper Line, operators of the world-famous cruise ship *M/S Stella Polaris*, have announced a program of five cruises in Scandinavia for the summer of 1959. Three are 15-day cruises to the North Cape and Norwegian fjords, and the other two of 16 days duration each, visit the Northern Capitals and Norwegian fjords.

On the three voyages to the North Cape, Norwegian fjords and land of the Midnight Sun, the *Stella Polaris* cruises one thousand miles up the scenic Norwegian coast, from Bergen to the North Cape. Departures from Harwich, England are on June 17, July 2 and July 17. On the first cruise, passengers may also embark at Boulogne, France on June 16. In addition to the larger cities of Bergen and Trondheim in Norway, the itinerary includes many picturesque towns such as Andalsnes, Molde, Øye, Merok and Gudvangen. Calls will also be made at Tromsø, jumping-off place for Arctic explorers, Hammerfest, northernmost town in Europe, Lyngseidet for a visit to a Lapp encampment, the picturesque Lofoten Islands and the majestic North Cape with its spectacular view of the Midnight Sun. All three cruises terminate in Harwich.

The two cruises to the Scandinavian Capitals combine visits to the Norwegian fjords with calls at Oslo, Bergen, Copenhagen, Stockholm, Visby on the Island of Gotland, and other interesting ports. They sail on August 1 and August 17 from Boulogne, France, and Harwich, England. The first returns to Harwich and Boulogne; the second to Dover and Boulogne.

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Icelandic Airlines Enjoys Banner Year

Icelandic Airlines will mark 1958 as the most successful year in its history.

Icelandic carried 28.2 per cent more passengers in 1958 than in 1957, according to Nicholas Craig, President of Icelandic Airlines, Inc., New York. Equally significant is the fact that approximately three-quarters of the seats available on the company's 238 flights during 1958 were occupied. This percentage-of-occupancy figure is the best Icelandic has enjoyed and is believed to be the highest of any scheduled transatlantic airline.

Passenger carryings also held up well even during traditionally "slow" months. November, for example, showed a 33.1 per cent gain in percentage of occupancy over the same month in 1957. All Icelandic flights for December were 92.8 per cent booked, only slightly less than capacity, showing a 15.5 per cent rise in percentage of occupancy over the same month of 1957. Company airliners flew 69,314,000 passenger miles in 1958.

Icelandic is the only scheduled transatlantic airline offering off-season rates, which will be in effect until May 15. They also offer a Family Plan in this period. The Family Plan allows stopovers at any one of several Scandinavian cities. Passengers traveling to Hamburg, for example, may visit Oslo, Stavanger, Gothenburg and Copenhagen en route. In this manner, a tour of Europe may be commenced in Scandinavia and proceed to central Europe at no extra cost.

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Bergen Steamship Company Inc., announces a number of outstanding cruises with the *M/S Meteor* during the coming spring and summer. The ship will leave at the end of May for an 11-day "Scandinavian Spring Festival Cruise", which will take in the famous music festival in Bergen and similar festivities in Copenhagen, Stockholm and Oslo. During June and July the *Meteor* will make no less than four cruises to the North Cape and the Norwegian fjords, followed by two cruises to Svalbard (Spitzbergen).

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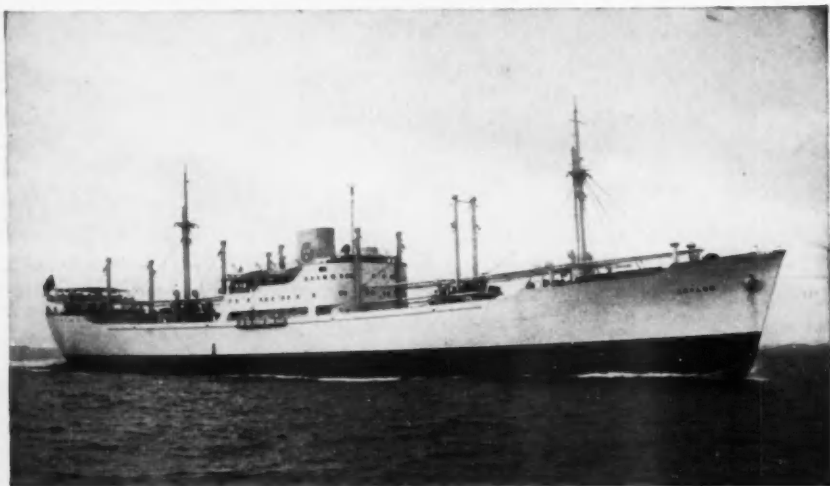


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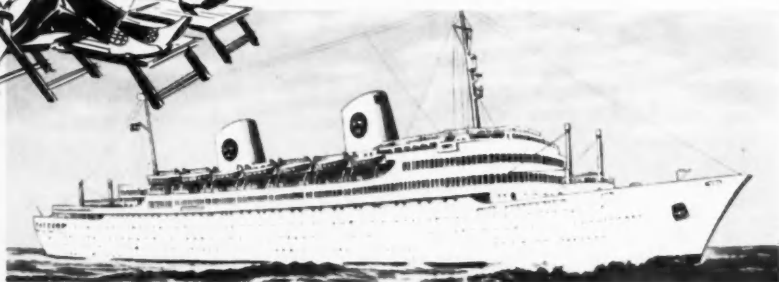


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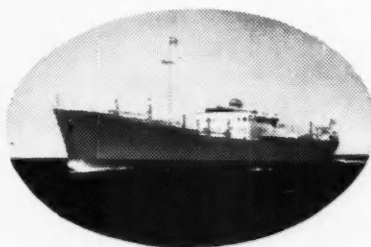


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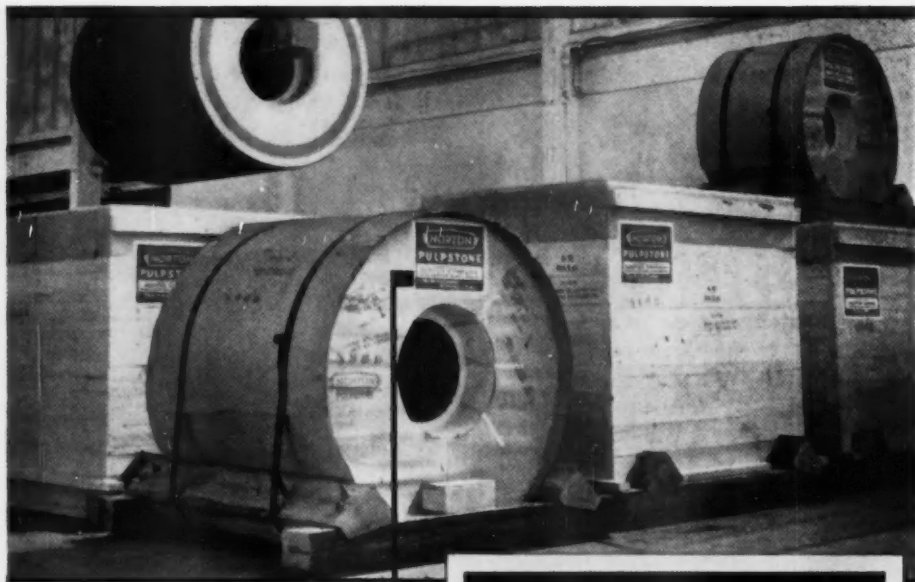
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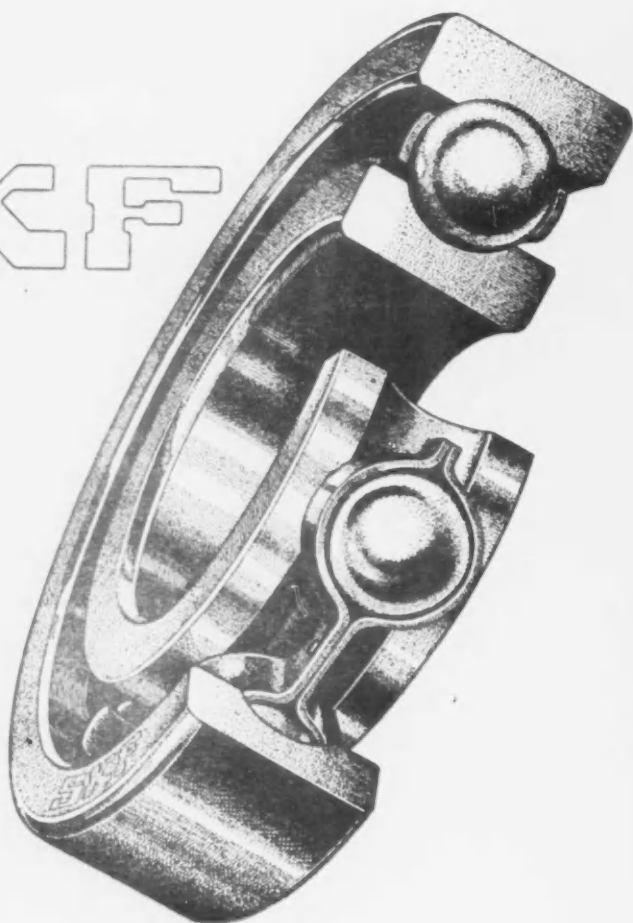
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